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Christian Progress in the Far East

A Report of a visit to Baptist Mission Fields in Japan, China and the Philippine Islands

1920-1921

By

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IN the spring of 1920 the Board of Managers of the American Baptist Foreign Mission Society learned that one of its members, Professor H. B. Robins, Ph. D., of Rochester Theological Seminary, would find it possible to spend the greater part of his Sabbatical year in a study of missionary work in the Far East. The Board was glad to take advantage of this opportunity of having one of its members visit unhurriedly its missions in Japan, the Philippine Islands, South China, East China and West China. Professor Robins is well qualified for a discriminating study of conditions affecting missionary work, and he was therefore invited to undertake this service. He spent the greater part of the year 1920-1921 in a most thorough investigation. His report indicates unusual discernment and practical apprecation of many of the pressing problems connected with the missionary enterprise in the Far East. The Board gratefully records its appreciation of the notably fine service rendered to the cause of Christian missions by Professor Robins and has authorized the printing of his report for private circulation among missionaries, representatives of Boards and others who are especially interested in the questions that are treated therein.

JAMES H. FRANKLIN, *Foreign Secretary.*

INTRODUCTION

THESE lines are being written some two months after the presentation of the accompanying report to the Board. The decision of the Board to print the report for private circulation makes it seem desirable to incorporate briefly some of the more general considerations offered in the address which accompanied the presentation of the report and in a short address made at a later meeting of the Board.

The missionary enterprise can never be viewed wholly apart from the personal factors which condition its successful presentation. The missionary is organized Christianity's point of contact with the non-Christian world. No organization of missions which abridges this function or tends to mechanize it can for a moment be contemplated, for the final answer to the appeal of the non-Christian world is not institutions but Christian manhood and womanhood. The real question at issue is how the human element in missions may best be applied. One who by force of circumstances must stand outside the missionary inner circle as an onlooker and whose view is necessarily *ex parte* hesitates to speak in matters so intimate and personal to the missionary as those involved in such a report as is here offered. It seems very much as if the whilom visitor were trying to tell the family how to order its affairs. Yet the discriminating visitor who travels widely enough to gain some perspective of values may be able to trace tendencies and to discover factors which, while in the end they intimately concern the particular station and the individual missionary, are of most immediate and urgent concern to the Board as that agency which must formulate general policies and direct the financing of the entire project.

There are two inherent and essential tendencies in missionary work, a centrifugal and a centripetal—a tendency to expansion and a tendency to intension. It is perhaps natural to assume that they may be left to look after themselves, that the one will in fact regulate the other. And yet the emphasis upon one or the other of them depends no little upon the view of the enterprise which is held. If a hasty itineracy be thought sufficient, the expansive tendency is frankly emphasized; if, on the other hand, it is seen that far more is involved than this policy can assure, an intensive policy follows. Something approaching the former view seems often to have prevailed among missionary groups.

Without confining our outlook to our own denominational missions, we may broadly state that the last two decades have seen a very rapid institutionalizing of missionary effort. In this movement our own missionary interest has fully shared. This institutionalizing tendency is due in part to the natural demands of a growing work and in even greater degree to a recognition that the bulk of evangelization must ultimately be cared for by trained native leaders. But we have moved thus far in the institutional direction without a corresponding modification of our general expansive tendencies. And we have moved much further in the direction of an institutionalized program than in the development of a responsible self-maintaining native constituency. The question is not therefore so much whether the native constituency can catch up with this growing institutional overhead as whether the Foreign Mission Society can keep up with it. It is true that our

Board some years ago tentatively formulated what was termed "the intensive policy" and took an initial step at no little cost. But the fact remains that our work has never been upon the minimum basis of efficiency required by that policy. The present epoch in our history requires more courage of the same sort which it took to deal with the Central China situation.

The report as submitted to the Board was, nevertheless, framed upon the assumption that we should be able to proceed actively in those directions in which our work has already been extended and in other directions scarcely as yet attempted. But the current financial involvement of our Society serves to emphasize the critical situation in which our entire venture is placed. We are engaged in a series of growing missionary projects the peak of whose financial demand we have not yet reached. Not in one mission only but in all of them this rapidly augmenting demand is in evidence. Our resulting problem is not that of a mere *modus vivendi.* Such projects, unless they are enabled to move with the tide of interest, lose their opportunity and settle down to a minimum level of value and efficiency. Not a few such sections of our undertaking bear a close analogy to the business enterprise in which, for a period of time, increasing amounts must be invested, until at length the balance is struck in favor of the investor and acutal dividends begin to flow in. Our problem is not therefore, in these instances, that of "keeping things up," it is rather that of building them up until they reach their potential maximum. The *status quo* will not long answer.

In this situation I am offering the following suggestions, not with the thought that they are original with me, but because they sum up a definite policy. Our policy should include:

1) The very frank recognition and reaffirmation of the intensive policy—the policy of concentrating upon certain manageable units most vitally related to our main objective, which is, as we understand it, the planting and development of an indigenous, self-supporting, self-propagating Christianity.

2) The serious resolve to bring all our missions under review, both as to their immediate productiveness and as to their relation to the application of the intensive policy; such inquiry to involve a study of the various lines of endeavor in each mission, asking both as to their fruitfulness and as to the relation of each to our main objective.

3) The decision to concentrate, in at least two definite respects, upon manageable projects, viz:

a) In the training of native leadership in certain *key institutions*—a limitation and solidification of our work with relation to these institutions.

b) In the development of strongly manned and well-equipped *laboratories of evangelism,* centered in vigorously developed *key churches* of a type adapted in each instance to outstanding community needs.

4) The consequent positive limitation of outstation work in the various fields to those outstations best capable of being integrated with a policy of decided concentration. The projection of pioneering work to be in the future more conclusively a responsibility of the native constituency under trained native leadership and so far as possible at the expense of the native churches.

5) That such study of our missions as is suggested in the above be carried through in distinct and close conjunction with the administrative organization of the several missions. And that, since otherwise contemplated reductions would be undertaken merely as items in an opportunist program, we offer them rather as incident to a construc-

tive policy of concentration, based in its particulars upon the closest possible ascertainment of the current situation.

6) That a thorough canvass be made of the relation of new missionary appointments to adequate work appropriations, with a view to ascertaining more completely the ratio which ought to obtain. It would seem that with the development of trained native leaders and the cumulative transfer of responsibility from foreign to native staffs, the proportion of work appropriations to missionary salaries must, for the time at any rate, be increased: that is, that we must invest more in working budget in proportion to what we invest in men.

These suggestions are offered in the belief that if we do not shortly bring our work in conspicuous instances up to a level of greater efficiency, one more commensurate with the splendid courage of the men and women who serve at these difficult posts and more in keeping with the opportunity, we shall not only see that opportunity slip away but shall subject our devoted representatives to the bitter psychology of defeat. Unless we can more adequately meet the abounding future with our present expansion of base, we would far better narrow the base of operations to the limits of manageable achievement. He is the man of faith, by Jesus' own definition, who first sits down to determine whether, having once begun his building, he will have wherewith to finish it. No illusory appeal to sentiment should blind up to this sober fact. With the increased general cost of operating and with the fact to consider that even upon the old pre-war level we should be far from the peak of expenditure, we must soberly ask ourselves what probability there is that our denomination, which has actually reached a comparatively high level of per capita giving in the New World campaign, will in the determinable future strike a yet higher level of permanent and dependable support.

Although we are not excused from the exercise of our best judgment and the application of our soundest business sense to the problems involved in the future of our missionary project, we must recognize that we face a task which is humanly impossible. Only the faith that God has been at work hitherto and that He is still at work will carry us through. Our main responsibility is to make sure that we are workers together with Him. May His Spirit illumine our spirits in the face of our common task so that we may be wise unto the winning of souls and building of the Kingdom of the Son of His love!

HENRY B. ROBINS.

November, 1921.

Christian Progress in the Far East

Mr. Chairman and Fellow-Members of the Board,
Dear Brethren:

A little more than a year ago, at your invitation, I set out to visit the five missions of the Society in the Far East, viz., the three Missions in China, the Mission in Japan and the Philippine Mission. In the providence of God the tour has been completed, although I must remark that the misgivings with which I embarked were confirmed. The representatives of the Society in the Far East deserve far more than I could bring them and the Board needs a more dispassionate observer and a more competent reporter than I. However, for all the good which may accrue from this visitation, and for the privilege of representing you upon this errand, I am deeply grateful.

I wish at the outset of my report to say how much I appreciated throughout my months of travel the forethought and constant counsel of Doctor Franklin. But for his insight and advice, the visitation must have counted for far less than it did. Everywhere I went, he had prepared the way and had anticipated all the major demands of a somewhat exacting itinerary. I have a growing appreciation of the fact that our secretaries live with their tasks and know them, if I may use the term in unwonted sense, *by heart.*

I must also confess, here at the beginning of my report, that I am debtor to the whole missionary fraternity of the great fields which I visited, as indeed to not a few representatives of other missionary bodies than our own. One could not travel far, amid situations so varied and at times so disturbing, without coming to feel most keenly the value of the funded wisdom of the missionary group, so continuously and so freely at his disposal. While I thank God for health and for journeying mercies, I know that these good gifts were mediated for my brethren and sisters of the missions. Perhaps the finest gift of the journey was the felowship it afforded with our representatives. They are a picked company, with a measure of maturity and a degree of originality in religious experience most refreshing to discover.

The Plan of this Report

The preliminary reports sent from time to time during the year followed of necessity the order of my itinerary. In the interest of coherency, I shall in this report depart from that order. The brief paragraphs with which I preface each of the main sections of this report are not an attempt at a fresh contribution to knowledge. My purpose is simply to bring to your attention situations and movements which have direct bearing upon the missionary enterprise, as these situations and movements have come to my attention. Any suggestions as to policy which I may offer are not to be construed as in any sense a criticism of policies which have hitherto prevailed. We are engaged in a great experiment and the earlier stages are entitled to the same respect which we ask for current phases. No conclusion of worth could be reached but for the experiment, and in a great humanistic field such as missions there is less waste than we sometimes imagine, because conditions are less rigid than in the field of exact science.

After some general considerations having to do with each country, so that we may have freshly in mind some of the elements in the set-

ting of our problem, I shall take up the missions one by one and discuss briefly what seem to me the main issues involved. The order of presentation will be as follows:

I. CHINA.
   1. The South China Mission.
   2. The East China Mission.
   3. The West China Mission.

II. JAPAN.
   The Japan Mission.

III. THE PHILIPPINE ISLANDS.
   The Philippine Mission.

IV. CONCLUSION.

I

CHINA

Even although it is perilous to attempt generalizations concerning a land so extensive and so varied as China, there are certain facts which apply broadly to the whole country and people. The importance of facts so elementary is sometimes overlooked by missionary administrators, but at their peril or the imperilment of their trust.

Racial Inertia

When I emphasize the vast inertia of China, it is not to say that there are no signs of change; such signs are evidenced in every part of the land. But the culture of China, her fundamental notions and practices, are far more deeply rooted than we are wont to think. This fact qualifies all our successes. The mental and spiritual capacities of the people are already prepossessed. To effect any great change in the life and estate of such a people, we must modify the whole complex of their mental and spiritual existence. This is a tremendous undertaking. Christianity must penetrate their daily living; but how can it do so, when common morality rests to so large a degree upon fundamental misconceptions, when the common daily practices, which have behind them all the unreasoned force of taboo, are dictated by beliefs often so completely irrational and unethical?

Confucianism, Buddhism and Taoism have a past far more splendid than anything contemporary, but they are not dead. It is quite impossible to estimate their relative hold upon the people, for what is true in one section is not true in another; but the cardinal notions of these systems, often in inextricable complexity of interrelationship, enter into all the prudential, social, ethical and religious thinking of the people. Here they are: the politico-ethical ideas of Confucianism, the religio-philosophic concepts of Buddhism and the mysticism and magic of the Taoist system—all of them overlaid and interpenetrated by a vast conglomerate of primitive beliefs whose biggest concept is demonism. No one is readily won away from the mental and spiritual context of the common life of his people; our problem, in consequence,

becomes that of dominating and idealizing ever-widening areas of his experience, so that he may be Christian in all his chief relationships and may not live under the terrible constraint of heathen taboo.

National Unrest

In spite of the inertia of which I have spoken, China is not in repose. Without her consent, the outside world has made her neighbor. The more or less incidental contacts of a century ago have been replaced by the continuous pressure and interpenetration of Western life. The occidental in China may still in some cases be a "foreign devil," but he is not a stranger. Trade has brought to the Far East growing communities of western folk, western methods of doing business, western educational standards and technique, western industrial processes. The foreign communities in the port cities, chiefly of tradesfolk, have spread the leaven of unrest by very force of continuous contact. Foreign educators and foreign-educated Chinese have been even more responsible for the unrest, for returned students and Chinese educated in the western learning have become exponents of a new order. Although political upheaval retired the ancient systems of education and government, it is still true that, taken by and large, the political notions of the masses have not materially changed. The new ideas are not so much directly as indirectly responsible for the chief unrest which one today discovers in China. That unrest is an unrest of the masses, due to social and economic causes. The uncertainties and oppressions of contemporary government, coupled with the new and acute economic liabilities of the Chinese people, are chief causes of popular unrest. The temperamental passivity of the Chinese people has, of late, been repeatedly strained to the breaking point. Thus while the new ideas which at present hold the attention of the student world are becoming popularized to an unprecedented degree, and because of the current stress are finding a more ready hearing than ever, the ultimate causes of popular unrest are economic, political, social—not so much the result of agitation as of remorseless experience.

Even although republican ideas have had some vogue in wide circles, under the conditions which obtain, the best that can be hoped for is a benevolent oligarchy. You cannot have a true republic. Education has been popularized in ideal, but the possibility of universal education is comparatively remote; the masses are still illiterate and ignorant beyond belief. Enlightened religious views have been widely promulgated, yet China is still obsessed by demons and the whole machinery of her religious systems is organized to control them. The opium traffic has been made the subject of repeated drastic prohibitions, but the traffic goes on today over ever-widening areas. It is easy to note changes, yet China as a whole has but begun to change. The restlessness of which I have spoken is not, therefore, to be taken as an omen of conscious dissatisfaction upon the part of the masses with the fundamental Chinese view of things. The oppressions of contemporary government and its uncertainties keep the people stirred up.

Everywhere in China one meets with soldiery, and an irresponsible militarism is in no small measure to be charged with China's unrest. This unrest, it is true, has to a degree broken up the rigidity of the old order; it has created a fresh opportunity to get a hearing, whether for the social theorist or for the religious propagandist. And yet, the masses of Chinese can never quite fix their attention upon that hearing while the stress of present conditions obtains. Conse-

quently, when we think of missions in China, we need to remind ourselves that the setting is one of ferment, that their appeal is made to a people who are restless, unsettled in their ordinary preoccupations, eager for a new day, when China, or at any rate, their own neighborhood, shall enjoy peace and when trade shall have fresh opportunity. Not the competitive spirit of trade, however, nor the machinery of western society can meet China's need; only a new spirit of righteousness and good will, the spirit of Jesus in the common life, can make China Christian. The enkindling of that new spirit is our primary task.

Renaissance

Is there, then, a Chinese renaissance? That depends. It is quite possible to take too gloomy a view of the situation. There are distinctly hopeful elements in it, yet I am not sure that the view commonly reflected by literature upon the Chinese renaissance is in true perspective. There is, to be sure, a wide-spread student movement. To an unwonted degree, this movement has organized and united the student world of China. This group has achieved perhaps the most effective relation to public opinion of any group in China. In a matter like the Shantung issue they have crystallized that opinion and have brought heavy and continuous pressure to bear upon government. They have even secured the removal of high state officials. Even although their activities have now and again been both puerile and abortive, there are the stirrings of a genuine patriotism among them.

The observer of the student movement should learn to discriminate between its political and its cultural aspects, for the two are not quite co-extensive. The cultural phase of the movement has of late received great stimulus from the presence in China of Professor John Dewey. And Bertrand Russell made a very effective contact with the student groups during his recent visit to China. Professor Dewey is the active exponent of a theory of organized life, of society, which is not dependent upon supernatural sanctions. Although he does not array himself against Christianity as such, and not seldom speaks with some genuine appreciation of the educational work of the missions, his influence upon the student group will not be to confirm them in their confidence in the validity and efficacy of Christianity. Bertrand Russell's influence is, of course, far more iconoclastic and revolutionary. The infant journals of the new cultural movement carry on incessant warfare upon the existing order and upon all archaic institutions and ideas, among which they are quite apt to catalog Christianity.

It is very evident, therefore, that the Christian students of China do not control the student movement. The mandates of the student organization compel action only in a political sense, so that no student group is under such compulsion to accept new ideas. Yet, at the same time, the influential position of the revolutionary cultural group has tremendous effect even upon the students of Christian institutions. Thus far Christian schools have been able, in the main, to carry their student bodies for Christianity and for the Christian interpretation of social relationships and functions. Whether they can continue in like measure to succeed in this is open to question. Certain it is that for some years these institutions enjoyed a unique opportunity to shape student opinion, an opportunity of which they made good use. Nor has that opinion passed. Yet the proportion of China's leaders who are being educated in Christian institutions grows continually smaller.

If there is a Chinese renaissance, the student movement is at the heart of it; for it is these men who in education, in business, in industry, in journalism, in public office, are helping to make a new China, for these are the fields which they enter when they finish their education. With these facts before us, we may recognize why and how China is yielding to a new order and the China of yesterday, not to say classic China, is ever receding. Whether the new China shall be Christian will depend in no small measure upon our relation to the leadership of new China.

The Economic Factors

The framers of the Consortium were right in the view that the financial element in China's rehabilitation is of primary importance. My reference to the matter is merely to point out that the spiritual and the economic condition each other. A chief difficulty confronting the banking groups behind the Consortium is that of a sufficient guarantee of good faith on China's part. Certain it is that more money will not alone give us a new China. Under existing conditions the money would almost inevitably follow the vast sums already squandered by an irresponsible government. On the other hand, the new wants to which western training and the stimulus of western trade have given rise cannot be supplied under the old economic system. Vast as are the natural resources of great sections of China, China as a whole is poor. The reorganization of communities into sanitary, modern abodes of humanity lays an entail which the present economic system will not support. It is for this reason that the elimination of graft and waste from government and the pooling of China's resources of leadership for the reorganization of the common life are imperative. We should not suppose that the Christianization of China can be consummated without this economic reorganization. Our whole missionary endeavor is most intimately conditioned by the ability of the people to realize new ideals, once they have in some measure grasped them. The practicability of a real home for the average family; the possibility of guaranteeing to young womanhood the right to an education and to Christian marriage; the hope of a business era in which the Christian can eliminate the evils of "squeeze" from his own practice; the dream of a day when we shall have a Chinese church able to support and to project Christianity with virile strength —these are all economically conditioned.

A Social Christianity

We are well aware that China must be Christianized in the Chinese language; we are coming to see that she must be evangelized in the end by her own people; but we have not so clearly seen that China's vast political and social and economic problems are the *milieu*—the specific setting—of our task, the definite conditions of our spiritual ministry. We shall not plan our stewardship wisely, if we project it irrespective of these great major factors which condition the life of the people. We are bound, it seems to me, to show what Christianity comes to for the plain man, the business man, the family, the community, in the new China that is making: to make Christianity clear to them in the terms of every-day opportunity and obligation. Otherwise we have not interpreted Christianity fully; for Christianity is a plan of action, a rule of life, as well as a great hope. Let us preach a whole gospel!

1. THE EAST CHINA MISSION

Comparative Opportunity

No part of China has, for the past few years, offered a more stable field of action than the provinces of Kiangsu and Chekiang, in which our East China Mission is located. Movements of armies and official tyrannies have complicated our endeavor less in this field than in the fields of our other missions in China; yet we ought not to suppose that there are no soldiers nor official constraints in East China.

Industrial Expansion in this Region

One result of the comparative freedom from military operations and official graft has been the remarkably rapid industrial expansion of East China. It is true that this has not proceeded at equal pace throughout the region, but what we behold in certain sections is an indication of what we may expect eventually in many others and in general throughout the rich and fertile coastal plain. Shanghai has had a marvelous industrial expansion within the last half dozen years, yet she is not unique. The city of Wusih is an outstanding instance. There are six flouring mills in the city of Wusih, producing annually 7,000,000 bags of flour; six cotton mills, fifteen silk filatures, eleven seed-oil factories, sixteen cloth-weaving mills, four soap factories, eleven rice mills, ten sock-weaving factories, and numerous other industries—all financed and operated by the Chinese themselves.

Relation of Economic Ability to Mission Policies

The economic ability of a region in which a mission operates has some bearing upon mission policies. It is the aim of missionary effort to plant autonomous, self-propagating, self-supporting churches. The recent policy of the Board has involved the development of institutions, especially for the work of higher education, whose overhead will call for an increasing proportion of its annual appropriation to the Mission. That measure of self-support, therefore, which succeeds only in pastoral and local maintenance—a goal still remote enough—does not meet the demand for self-support. It is probably true that we shall have to continue appropriations for educational institutions on an increasing scale for a great while to come, yet we should hope and plan for a time when the greater burden of support shall pass to the Chinese.

The career of such a school as the Southern Methodists have developed at McTyeire (one of the oldest and best schools for girls in China) has shown that a definitely planned program, directed toward the securing of a financially competent patronage, can meet, even in conservative China, with a marked degree of success. To be sure the number of such schools will always be limited, for the appeal is limited; and, moreover, it is true that it is our glory to preach the gospel to the poor. But the best way to reach the poor is through the great self-respecting, self-supporting middle class. It is, I judge, the policy of our Mission to cultivate a prospective middle class patronage rather than any other—people not too far removed from the level of poverty to have become a social caste, while not, on the other hand, of the abject poor. It is a source of gratification to President White that just this class of students has been attracted to Shanghai

College. While we naturally think of our student bodies as furnishing the potential future religious leadership of our churches, we should remember that in time to come a very large proportion of the annual output of these institutions will not enter specifically Christian forms of service, but will in this region be increasingly attracted by business and industry.

Our Future Lay Leadership and Financial Strength

In our educational work we should plan to train these men for their manifest future. We cannot hope to extend our facilities to cover the whole range of need, particularly in the technical field, but in one or two outstanding directions we can develop our institutions so that they shall train future business and industrial leaders. The School of Business Administration looks in the right direction. If it can be projected effectively on a cooperative basis, so much the better; but it must be under auspices so constantly and earnestly Christian that its students shall be brought into the faith and confirmed in it through the very atmosphere of the institution; and it must be so effectively correlated with our other educational work that students from our higher schools shall be easily and effectively directed to it. There is no crying demand and indeed no justification for our entering this field, in my opinion, except upon the confessedly and ardently evangelical basis. We want to see a generation of Chinese business men who shall also be Christian; but beyond that, we want to raise up a financially able lay leadership for our churches, able to carry on some day without aid from overseas.

Conserving the Output of our Schools

We must so place, equip and man our churches that they shall enlist the continued interest of these business laymen of whom I have just spoken and shall develop their stewardship and utilize their abilities. It is a fact that until recently we did not have a type of leadership that could command the interest of the student group to any considerable degree. But our educational venture is bearing fruit and the prospect is that we shall have well-trained men of good ability for all our pastorates in the not far distant future. Shanghai College has already justified the faith of its founders, and yet, the institution is only upon the threshold of its greatest service in the field of trained pastoral leadership. To mention only instances which readily come to mind, we have in such men as Pastor Bao of Hangchow (Shanghai '15), Pastor Ni of Ningpo (Shanghai '16) and Pastor Wu of Shanghai North Church (Shanghai '13) the leadership that can win and hold laymen of ability.

We shall have the men, but we must move wisely in the equipment of our churches. If you ask why we do not at once look to these laymen for the funds to erect adequate churches, my answer is that they are not to any large extent as yet men of wealth. Many of them receive from their graduation very good compensation for their services, so that they can go far toward financing a church; but they have not at this early stage the independent means from which to draw large gifts for the erection of church buildings. It is true that there is almost no enterprise which Ningpo Chinese cannot finance, once we are in position to tap their resources. And yet the number of men of wealth in the church membership is limited; most of the wealth is with the friendly citizens, who are beginning to prove a

reality in China. There should, in my judgment, be an adequate church of an adapted institutional type at the West Gate in Ningpo, such as would provide the facilities for a multiple point of contact of the church with the needs of the community. Plans have for a good while been under consideration for an institutional church in Hangchow; and at the North Church, Shanghai—there most assuredly, I should say, there ought in the not far distant future to be a community church plant, which under the very aegis and roof-tree of the church itself should exhibit manifold applied Christianity such as would seize the talents and kindle the imagination of these educated young business men whom Wu is assembling. I cannot easily overestimate the enormous strategic importance of aiding these earnest young business men in the North Church to make an adequate start toward a working home for their church. It is along this line, too, that we should move, that we may conserve the potential lay leadership of our College output and enlist it in the activities of the Kingdom of God.

If at these important business centers we can develop a series of well-equipped and strongly-manned churches, we can then hope to rally behind the work in our many smaller centers and out-stations of the Shanghai-Chekiang Association, and behind our institutional work, which is ultimately to become theirs, a strong group of business men, who will in time become, as they are in every successful Christian venture, the veritable backbone of the church.

Application of the Intensive Policy

The considerations I have urged concerning the development of a responsible and responsive lay leadership seem to me at the basis of our whole East China problem. It is of direct bearing upon the question of an intensive policy. The reason for an intensive policy is that we may be able to put on its feet and equip for aggresive campaigning a Chinese Christian community, a group of churches, which shall be able to win China for Christ.

Such issues as that of the intensive policy are primarily matters to be determined in their broad outlines by the Boards here at home. The home office has a breadth of outlook absolutely indispensable for their formulation. Presumably we know better than any mission can know what the inauguration of such a policy should mean for the whole enterprise. We are not discharging our duty unless we are continually looking ahead to gauge probable results and to evaluate contemporary tendencies in relation to ultimate objectives. The missionary upon the local field, for example, feels the urge of a particular opportunity, say in education; he enters the open door and soon the enterprise levys an extraordinary tax upon our common treasury. Others do likewise; the whole movement becomes an intensely cumulative one; and soon the treasury is embarrassed and the work so auspiciously begun is crippled and hampered, and reaches that second stage in its history wherein undertakings languish for want of funds to place them upon a minimum basis of efficiency. No work should be initiated the probable volume of whose demand as a successful enterprise has not been taken into account by the budget-makers at home. Yes, we ought to have faith; but the children of this world are wiser in their day and generation than the children of light. The fiscal argument is not the chief argument for the intensive policy, but it is a very real one. The Board has to carry the weight of fiscal responsibility; it should, therefore, for that reason alone, have the chief voice in formulating general mission policies.

Making the Intensive Policy Work

The application of the intensive policy, once its broad general outlines have been determined, is chiefly a matter for the mission. The mission is in much better position than the Board to know whether it is better to send out another missionary for a given work or to increase the work appropriation of the missionary already there. Our constituency at home is inclined to feel, I judge, that we must send out great numbers of new missionaries. We do need the continual tide of new blood flowing into the missions; but in a given case it may be of far greater significance to add to the work appropriation of the missionary in charge—especially when, as in East China, we are graduating yearly numbers of capable Chinese who should be set to work in the field of the mission. The fact is that East China may soon face the necessity of placing a surplusage of workers, graduates of College and Seminary; and it should be remembered that these men cannot be expected to live upon the stipends which the older untrained men are receiving. It will be high folly to expend our resources in training these men for our own Christian work and then to lose them for want of funds which a different policy might afford us. While this is a vital issue in East China, I am simply using it here to illustrate the fact that the mission is not seldom in better position than the Board to know how to apply a principle of administration.

Kinhwa

It is such considerations as those I have just urged which give me satisfaction when I view the action of the East China Mission with reference to Kinhwa. It is a brave facing of a situation which sooner or later all our missions must face—that of putting trained Chinese in charge and of doing it without being pushed into it, of experimenting that we may find out how best to do it. The trained output of our schools will themselves increasingly demand it, and if we are not ere long to be embarrassed by the insistence of that demand, we must arrange for just such first steps as the East China Mission is taking at Kinhwa. The danger is that in other missions the demand may arise before we have adequate native leadership in prospect. I have been profoundly impressed during my whole trip and in this instance as well by the immense difficulties of administering an enterprise so complex and so plastic as the missionary enterprise, especially the difficulties of long range administration. With all its limitations and risks, local administration is imperative; yet it must be so applied as to fund the wisdom of the entire mission upon the issue involved; it must avoid falling into the hands of strong-minded individuals, and must leave reasonable executive freedom for those who are held responsible for results. Local administration must be so organized that it can take over from the home office all but the broadest matters of policy and questions which by their nature remain to be handled by the Board. The East China Mission has gone far in the direction of such an organization and is gaining an invaluable fund of experience as well as securing results. Kinhwa will afford an excellent tryout of this theory.

Chief Argument for an Intensive Policy

It may seem, since we have talked so many years about an intensive policy, and have also suffered for our faith in it, that its thorough-going application is assured. The fact is that we have an em-

barrassment of riches in the extensive development of our work, and the limitation of our resources has down to the present prevented us from putting our work in general upon that minimum basis of efficiency which is the objective of the intensive policy. The chief argument for the intensive policy is one which over and over again has had demonstration in the experience of the various missions. One need not withhold one jot of his admiration for the heroic representatives of the China Inland Mission when he declares that the China Inland Mission has given the most significant demonstration of the futility of a diffusive policy. Doubtless it has greater significance for a pioneering stage of missionary endeavor than for any later stage, but even there its superiority is open to gravest question. It is far better to do one piece of mission work well than to undertake a half-dozen, which, for very limitation of strength and resources, must be indifferently done. In the end one piece of work well done will net the Kingdom of God more than all the rest. This principle holds with reference to the opening of outstations, the establishment of schools, the organizing of churches, the founding of academies and colleges, the building of hospitals and the like. Just where the principle should be applied in a particular mission, the mission in question may be in better position than the Board to determine; but that the principle should govern all our forms of endeavor cannot, to my way of thinking, be questioned.

Maximum Educational Efficiency

Even when an institution has less equipment than we could wish for a minimum efficiency basis, it may face the question of maximum efficiency: that is to say, there is a point beyond which the multiplication of students lowers efficiency. And, again, we may multiply schools to a point where we cannot maintain average efficiency. Our mission schools are still able to maintain educational respectability. But this is always a relative affair: what is today's respectability may be tomorrow's shame. So long as China continues in turmoil and her funds are diverted from educational and constructive channels to military outlay and graft, her schools, dependent upon private generosity to supplement the meager government grants, will not be difficult to equal nor even to surpass. Yet even now, in some instances, such schools have gone far ahead of neighboring Christian schools in material equipment and the technical training of their staff. The only point, then, at which these schools surpass them is in morale and spirit. But Christianity will not win its chance to place a religious and moral stamp upon China's leaders if her schools are upon a lower level of equipment and staffing than the secular and government schools. But if we are to maintain schools of high efficiency, we shall have to limit their number and concentrate our effort upon a few. If in the prosecution of our endeavor, we find that we have more schools than we can carry on effectively, we must limit their number or reduce the grade of certain of them. The only alternative, and it does not prove to be such in every case, is to shift the financial burden to Chinese shoulders, as at Ding Hae. Even there, we do not seem as yet to have a case in point. The days of opportunity of the half-equipped, meagerly-staffed school in East China are numbered.

Putting our Middle Schools on the Map

Once we have decided upon the practicable maximum of middle schools for this region, we must see to it that they have plant, equip-

ment and staff which shall make them equal to the best. That is to be done at Ningpo, in the Union School. It must be done elsewhere, as at Hangchow. Figures show that, next to Ningpo, Hangchow has been the largest feeder of Shanghai College of any of our East China stations. Wayland Academy was the second of about twenty middle schools in that district in its beginning, but has been outstripped by all but a few in both plant and student body. It continues to do excellent work; in fact, it is doing the best work in its history, educationally, and even although its patronage is chiefly local and the number of students actually residing at the Academy is relatively small, it maintains a vigorous and effective Christian life and actually succeeds in doing what we wish such an institution to accomplish for its students. I use Hangchow, or Wayland Academy, as an instance only. Yet it is an outstanding case of institutional need, for its approved plans have long been held in abeyance.

The Christian Emphasis in our Schools

The only sort of school which a missionary organization is justified in maintaining is a school of positive Christian tone. While we must have technically competent teachers, we need to make sure that these are also warm-hearted, well-trained Christians; for possibly the most significant factor in school life is what we may call "atmosphere." Our justification is not that we impart knowledge alone but far more that we propagate the Christian spirit, infuse knowledge therewith and motivate its possessors thereby. I have reason to believe that this view of the case obtains almost universally among our missionary educators, yet, with the demand for a higher average of specialized preparation upon the part of our teachers, we find a tendency to slur over this demand. In the beginning, mission schools were manned almost wholly by men of general training, usually of the ministerial type. That type of missionary was usually warmly Christian in his approach, even although he possessed no technical training and perhaps little teaching ability or experience. Today we must have specialists; yet I know of no reason why the specialist should be any less a warm-hearted Christian. But in ascertaining his technical qualifications, we may be in danger of failing to ask the even more urgent question whether he is an enthusiastic Christian and able to project his faith as well as to teach the facts of his department. We must see to it that the educationally competent man whom we send out is also spiritually competent and a trained Christian. Every piece of educational work we do should be an irreproachable demonstration, but above all we must demonstrate the life of the Kingdom of God in the midst of our schools.

The Upper Limit of Shanghai College

The College has made an enviable record. It is true that we have run perilously near the line of understaffing at times, and it is true that here, as elsewhere in our educational work, we have placed very grave responsibilities on the shoulders of very young and inexperienced professors. They have done very good work and met this challenge nobly, but without doubt it is just this thing which has tended in some instances to minimize the effectiveness of mission institutions. The better institutions at home follow a different course. But in addition to these problems, Shanghai is even now facing the question of maximum limits. How large an institution can be effec-

tively maintained? It would be possible within a very few years to enroll scores of students above the maximum limit. This should mean that to a large degree the College can pick its student body, and thus obtain the type of student most desired.

Co-education and Graduate Schools

Even if it should mean some limitation upon the ability of the College to proceed in other desirable developments, I am convinced that it should go ahead with the experiment of co-education. Co-education is no experiment in America and need not long be such in China, with the vast preponderance of approval among those now concerned. In any case, the financial reason for co-education in China is an overwhelming one. If we in America have been practically forced to it in our public school and state university system, what shall we think of China's ability to maintain parallel systems? And there is the further social reason, that such a plan will bring the sexes into wholesome social relations and thus help to forestall the social disaster which seems to lurk within the new-found freedom of the Chinese woman.

But this is only one development which is to be considered. There is a time in its history when every small college is tempted to think of a future when it will be a university, but some small colleges have bravely refused even to dream of such an estate. The mission college has not escaped this temptation and has sometimes expanded far beyond minimum limits of efficiency. I am fully convinced that we cannot do justice to the future if at Shanghai we obligate ourselves to support a series of graduate schools. There does seem to me to be a very significant demand for the School of Business Administration. I heard talk of a movement to establish by co-operation among the missions a School of Medicine at Shanghai. I believe that there should be a School of Medicine at Shanghai which should serve the whole region. But we cannot afford to undertake graduate work that will reduce the effectiveness of what we have already undertaken. If we should enter the suggested co-operative scheme for a School of Business Administration, we ought to face the question whether a school dissociated from the colleges and their resident student bodies, and located in the heart of Shanghai, would be likely to maintain an atmosphere in which students could be won to Christianity and would be supported in an active Christian life.

Our Evangelistic Problem

In time past there has been a good deal of discussion of the relative claims of education upon staff and budget, and sometimes with the implication that the two are opposed to each other. The only sort of educational effort in which we are justified in engaging is, as a matter of fact, proving our most effective means of evangelizing the people who will have most to say about China's future and who will mean most for the future of the church. We could easily concentrate upon a policy of diffusive evangelism and by itinerating continuously our missionaries could win a good many adherents to Christianity, and it would be worth while. But we have not and shall never have the means to make more than a good beginning of field evangelism; that, in the end, is the problem of the Chinese church. It is our business, primarily, as I conceive it, to evangelize a leadership and a working constituency in properly located centers, and thus to es-

tablish what will be vigorous propagating churches. At the same time, to nucleate Christianity effectively in a series of live churches is no small undertaking; for those churches must themselves, from the beginning, be evangelistic, and this means that we must, from the very start, over limited areas to be sure, prosecute field evangelism. Otherwise our churches at the center may easily become self-satisfied, non-propagating organizations. But in East China we are now surely at the point where the sending out of large numbers of missionaries to become itinerating evangelists will give place to the employment and direction of the increasing output of trained native workers coming to us from Shanghai. We shall need for this work only so much foreign staff, therefore, as may be required to initiate, organize and direct the work of the Chinese. If for the next few years we should be able to spend more money on what we term station evangelistic work, it would be well to ask whether increased work appropriations and equipment rather than a large number of new missionaries will not be wiser.

Transfer of Responsibility: Relation to Self-Support

All our efforts look to an ultimate transfer of executive responsibility. We may very well insist that there is some intrinsic relation between financial and executive responsibility. We should not be likely to question the right of a group of Chinese Christians to administer in entirety any enterprise which they wholly financed. But it will be a long time before that condition will be reached, and if administrative authority is to be gauged by the ratio of Chinese to foreign gifts, to say nothing of self-support, the Chinese leaders are likely to become restive under the limitations thus imposed. Self-support seems sufficiently remote, but we need also to take into account that it will be relatively further away, for a time at any rate, as we employ the fully trained men from our college and Seminary. They can command more money and will cost the churches more. In time, to be sure, they should be able to raise more money from the native constituency than the untrained leaders could; but that will not occur at the outset. The Shanghai-Chekiang Association gives limited scope for the administrative gifts of these young leaders, since the Association shares to some extent in the administration of the Mission's budget. If we whole-heartedly carry out the Kinhwa experiment, we may find that we have here the desired solution and that we shall thus discover the way to further steps in devolution.

The Function of Medical Missions

I am heartily glad that in East China our medical policy involves so good a degree of co-operation with other missions. It is not always possible, where territory is completely allocated on a comity basis, to enter into such relationships; but where missions are situated as ours is in East China, there seems to be no justification of duplicate medical agencies.

I am convinced, however, that we need to think through the question of the function of medical missions. Unquestionably the dispensary and hospital are direct evangelizing agencies; the doctor not seldom gains a hearing which others are denied. What he may make of his opportunity will depend very much upon his gifts and his zeal. It is quite possible to hold that the main objective of the

medical mission, if not its sole *raison d'etre*, is the winning of men's souls. It is equally possible, however, to see the relation of the medical missionary to the community from a somewhat different angle. From this point of view, the medical missionary becomes the most effective preacher of a social Christianity which is destined to carry into the homes and schools, and indeed into the whole organization of community life, the cleansing force of Christian ideals and of the Christian spirit. In a word, medical missions in this constructive aspect are needed for the complete proclamation of our gospel. If we view our task from this angle, without at all minimizing the value of the medical missionary's opportunity for personal evangelistic appeal, we shall discover that we have a direct function in the field of preventive medicine and of public health. I shall have occasion to refer to this matter again, in my report upon the West China medical work.

The East China Conference

As you are quite aware, I was present throughout the sessions of the annual conference of our East China Mission, August 22 to 31, 1920. I gained quite as much from the discussions of the conference as from my actual visitation of the stations of the Mission. I was impressed by the earnestness with which the missionary body approaches its problems. Differences in point of view and conviction were at once apparent and opposing policies were not seldom urged with some vehemency; but I found, on the whole, a very fine Christian courtesy expressed in all the activities of the conference. The final attitude seemed to me that of allowing every question to stand upon its merits, sentimental and personal considerations being put one side. My contact with the Reference Committee of the Mission, in the several sessions which I was privileged to attend, made apparent to me the values of the type of organization which we find in the East China Mission. There was a thoroughness and competency in this Committee which gave me assurance that the East China Mission is not likely ever to become a "one-man affair." The effort is made to fund the wisdom of the Mission upon every crucial point.

I must also say a word, in this connection, concerning the Secretary of the Mission, Dr. J. T. Proctor. His administrative ability is everywhere in evidence. A man of strong convictions, and therefore likely to be urgent in his attitude toward cardinal questions, he is at the same time endowed with the spirit of fairness and to a high degree with judicial temper. No man in the East China region has higher standing as a missionary administrator, and he is much in demand for counsel and assistance by the general agencies, such as the China Continuation Committee.

2. THE SOUTH CHINA MISSION

My opportunity for a survey of the work in South China was less ample than that afforded by my visit to East China. Much that I have said concerning general mission policies in the section dealing with the East China Mission applies here. For that reason, and because I do not feel qualified to discuss some phases of the South China situation in their true perspective, this section of the report will of necessity be somewhat abridged.

Industrial and Commercial Development

South China shares the relative accessibility of East China but has suffered more from the uncertainties of the political situation. Military occupancy and operations have to some degree interfered with missionary work, for, although Canton has been the natural objective of contending armies, Swatow and vicinity have not wholly escaped.

There is a very considerable industrial and commercial development in Swatow and immediate vicinity. Although the district as a whole is rated as purely agricultural, there is an expansion of trade, due in part to the rise of certain industries at this center. According to the Customs report, Swatow stands fifth (or seventh, if one adds Dairen and Tsingtau, which are semi-foreign cities) in customs revenue returns. As one travels about and notes the relative meagerness of the standard of life which obtains, he is quite surprised at the buying capacity of the people of this district. As an increasingly important commercial center, Swatow will see a growing demand for the output of our schools in business, industry and trade; and we shall doubtless find Swatow affording a challenge somewhat similar to that which we noted at Shanghai, with a corresponding opportunity to build up a financially competent lay leadership.

The Achievement at Kakchieh

One cannot fail to be impressed by Kakchieh. Nowhere in our missions in China did I find anything approaching the volume of Christian activity which discovers itself on the Kakchieh compound. The transformation of this rocky isle into a veritable garden of the Lord, or, to change the figure, a beehive of Christian activity embowered in most delightful semi-tropical setting, is one of the marvels of missionary achievement. The processes of Christian character-building which are under way there are a most heartening array. The educational opportunity which Kakchieh now offers the Chinese Christian community goes far to make up for the years when such opportunity was lacking. Gradually this Mission is raising up a trained leadership, and the first fruits of college training, at Shanghai or abroad, were evidenced very prominently at the Sixtieth Anniversary of the Mission. The day when a South China church can be content with a pastor who has perhaps not even had full higher primary training will soon pass and the day of the trained leader will arrive. When that day shall arrive, it will mark a new epoch in the history of the Mission. Year by year the Seminary is sending out better prepared ministers and the standards of the churches are correspondingly elevated.

The Sixtieth Anniversary of the Mission

Westerners do not appreciate the significance of the sixty-year cycle in the eyes of the Chinese. It marks an epoch, whether in the life of an individual or of an institution. Consequently a great deal more meaning was attached to the celebration by our Chinese brethren than we should be inclined to give it. There was a keenness of attention and a very apparent depth of appreciation which were to me most significant. The exercises of that occasion were carefully planned to give the delegates from the churches a well-defined impression of the bigness of our faith and the magnitude of

our task. Both in the review of achievements, in the addresses interpretive of our Christian faith and especially in the addresses of the young Chinese leaders, there was a rich fund of material for reflection and future reference. The anniversary contributed to the Chinese churches a sense of achievement and of fellowship in the great Christian community which should mean much to them in the immediate future.

The Future Policy of Swatow Academy

The Academy in Swatow is an impressive and inspiring piece of educational missions; it is also an aspiring institution, not content to remain a mere academy, but bent on becoming a real Junior College. Whether, as things are, this is the wise course is open to question. First, there is the financial aspect of the matter: a Junior College involves a much bigger budget than the maintenance of an Academy calls for. Moreover, operating within the probable limits of the budget of the next few years, the Junior College would not be likely to articulate with Shanghai College effectively, for the work there is rather markedly differentiated in the five groups, as early as the Freshman year. It has been suggested by President White, I believe, that it might be better to develop at Swatow a Junior School of Business Administration and to work directly for the meeting of a manifest need of the community as well as for the upbuilding of a strong lay constituency. In view of the commercial and industrial development of the region, this suggestion seems a valuable one. The same outcome as in the case of Shanghai could be anticipated.

If there were to be a second development beyond the academy courses, it seems to me that it might well be in the preparation of teachers: that is, in addition to the teachers' secondary courses offered at present, it might be possible to develop an advanced course for teachers. Even if, with the suggested School of Business Administration, this should cost as much as a well-equipped Junior College, it will meet a more direct need and greater values will accrue to the work of the Mission in years to come. The real question is whether we are prepared to suggest any advance at this time; we must be sure that we are prepared to equip and finance such an institution before we go ahead. Let us not proceed until we are reasonably assured of our ability to carry on.

Our Educational Crisis

I was privileged to visit the station schools in Swatow City, Chow-chow-fu, Chaoyang and Kityang, and I saw much of promise. I was not able to see the Academy at Kaying and the High School at Hopo, much to my regret. It is still true in the main throughout the Mission, as at Kaying, that our schools offer in almost every department better training than can be had in the government schools. But it is also true that there is sad need for more adequate buildings and better equipment and a larger number of really competent teachers. The development of a full-fledged middle school at each of our stations would be an admirable achievement. The missionaries are everywhere saying that the school work must be made more adequate and pushed with enthusiasm. But this constitutes for both the Mission and the Board a rather serious problem. There is real risk of an early diffusion of effort which will

jeopardize our future school work. This risk is rendered the greater by the fact of an early evangelistic expansion which gave our South China Mission a larger percentage of churches in proportion to its membership than any other of the ten missions of our Society. The policy has been that of evangelistic expansion, although the tendency at the present time is toward intension, if for no other reason than that we have reached the limit of our ability to staff the stations. Now if we are to develop *adequate* primary and secondary schools in all of these centers, we shall face a large increase in annual expenditure for education on this score alone. We have, as the latest report shows, 164 primary schools and only 18 secondary schools. How shall an intensive educational policy be fitted upon the substructure of an expansive evangelistic policy? Or is this crisis only in my mind?

The Problem Arising from the Large Number of Churches

One can but admire the evangelistic zeal which has multiplied converts in this field over a very wide area. But the result of the expansive policy in evangelism has been to develop a small work at a very large number of centers, all of which require manning and supervision. To be sure, since there are 139 churches and but 92 preachers (eight of whom are ordained), it is quite impossible that each should have a preacher. In fact no attempt is as yet made to proivde each church with a settled pastor. But at the same time, the very organization of a church looks toward such a time. It will, however, be a good while before we shall have a supply of trained men sufficient to man all these centers, even if these small churches could each maintain a trained minister. The twenty churches now reported as self-supporting would be a dwindling list if they were to get beneath the support of a settled pastor of full college and seminary type.

If it is proposed to do more than pay occasional visits to outstations, say in such a field as Kityang, where there are 43 outstations and 42 organized churches; that is, if local schools, adequate housing, more nearly adequate pastoral supervision are to be provided, there will be an amazing increase in the fiscal demand. Otherwise, as heretofore, the pastor will continue to be teacher; the school will be poorly housed and without equipment; and the work will suffer commensurate limitation. If we are obliged frequently, as now, to leave such a station as Unkung, without resident missionary, or to leave such a station as Kityang with but one inexperienced man, it may well occur to us to ask what is likely to happen on these big fields with their 23 and 42 organized churches respectively.

Our Embarrassment of Riches

The Mission is grappling with this problem, but it is also a matter for the Board to consider. We have what we may term either "an embarrassment of riches" or "an embarrassment of poverty" according to the way you view it. I do not suggest that it is either possible or desirable to reverse the history of the Mission. I am but suggesting that in the future we consider the problem of maximum limits. When a work of this type reaches a certain level, not determinable in advance but none the less certain, a stage which our South China work seems to approximate, it is a grave question how much further it is likely to proceed successfully without such

reorganization, increase of staffing and supply of housing and equipment as shall lift it to a wholly new level. The problem of achieving a self-supporting church which shall also possess vigor and initiative must be faced when we discuss whether the future shall be worked out on the general basis of past policy, a rather frankly expansive evangelistic policy. In the event of our inability to put more into the work in the near future, we must seek some other approach to increased efficiency. I wish that it might be possible for us to concentrate upon the making of an effective impression at strategic centers, as we are doing in the institutional work at Swatow and are in a good way to do at Chow-chow-fu, where we have a splendid central location. It is quite possible that we may be able to enlist for important phases of our work, certainly the educational and the medical, no small amount of native means from the community outside the church—as we are now doing in various centers. (Note the offers made by the elders of Hopo and of Tong Kang, as reported in the recent Minutes of the Reference Committee, April 14-17, 1921.)

The Institutional Work at Swatow

While I did not see the work actually in process *within the new building*, I saw it in process. The new plant seems to me admirably adapted to the housing of a going concern such as we have in Swatow City. I look for a splendid development at that center. But we should not get the impression that the duplication of that plant or of any other particular type of plant is the key to our city problem. The fact is that an institutional plant must grow up around a group of activities and should take permanent form only when we are fairly able, as here, to discover what we can and should do in the community. In consequence we should expect a good degree of variety in the institutional plants at our various centers. Not an activity was provided for at Swatow which was not already in vigorous process when the building was planned; and yet a plant so extensive gives considerable room for development and modification of program through experience.

Medical Policy in South China

The development of a medical policy in South China, which has been a slow process, seems now to have been achieved. The plan to place a central hospital at Kityang commends itself as, on the whole, the most practicable, as Kityang has greater accessibility from the entire field than any other point, and also has the advantage of possessing a developed women's hospital. It was what I saw at Chaoyang that led me to a rather vigorous statement in my earlier report that the Board is not justified in sending out medical men without also providing them with such a plant, whether dispensary or hospital, as shall assure maximum usefulness. We have set too many men at work making bricks without straw: they have vindicated their own worth, as a rule, but not the wisdom of our policy. Neither Dr. Lesher at Chaoyang nor Dr. Newman at Unkung had such equipment. That each of them did a worthy work is not at all the issue; neither could possibly make the impression which he might have made with a different material backing. We can, of course, maintain itinerating medical evangelists, if we wish; but it is quite another thing to establish permanent local centers of evangelism and Christian sociali-

zation through the ministry of medicine. We have still to det nine, to a good degree I judge, what we wish to accomplish thro. 1 our medical missions. I am hoping that hereafter, when we send ut a medical man, we shall give him the working basis which a ma mum efficiency demands. A log with Mark Hopkins at one end may b come a university, but I doubt whether a cowshed, even with Peter Parker in charge, can become an efficient hospital.

The Secretaryship

You all know what a vigorous, effective personality Dr. Groesbeck is. But you know, too, how multiplied are the demands upon his time and strength. South China ought, in my judgment, to have the whole time of a man for its secretariate. He might then, in emergency, do what Dr. Groesbeck has endeavored to do for Unkung, even while his chief station responsibility was at Chaoyang. We cannot do justice to the demands of the work in a great city like Chaoyang by giving it a fraction of one man's time, even if that man is Dr. Groesbeck. The field of the South China Mission is sufficiently compact to enable a Secretary, freed from local station responsibility, to do a good deal of field work with fine results. I trust that the time may not be far distant when Dr. Groesbeck may be allowed his full time for the Secretary's task. I want to say that this expression is not at all at Dr. Groesbeck's suggestion. It is wholly my own reaction to the situation in the South China field.

3. THE WEST CHINA MISSION

West China, as you will recall, was a principal objective of my trip. The proportion of time which I gave it was, however, due in part to the exigencies of the journey. I judge that if a Secretary of our Board were to go to West China in the autumn, leaving Shanghai in September, he might make the round trip in two or two and a half months and visit all our stations briefly. He would not, however, be able to attend the annual conference unless the date were changed. The season is suggested as affording the possibility of going all the way to Kiating by steamer.

West China in General

Your attention should be called to the fact that West China is the most perturbed region in which we are at work in China. The difficulties, the risks, the strain which the women of our Mission in particular must endure, call for an unusual degree of consideration upon the part of our Board. Nor have I reckoned here with the political situation, the perturbed condition of the whole of West China, which increases the missionary burden incalculably. And when one judges of results, he must bear in mind that these have been achieved in spite of all the untoward conditions which, taken together, tend to disorganize the life of the Chinese and to turn their attention away from anything but the merest concerns of safety and subsistence.

We should also note that the relative degree of commercial and industrial development in West China is slight. It is true that at Chungking and elsewhere one finds the Standard Oil and Asiatic

Petroleum companies, the Singer Sewing Machine, Western Tobacco and drugs. But so far as Chinese business and industry are concerned, they are still mainly, indeed almost exclusively, upon the old trade-guild handicraft basis. I visited a great silk filature in Kiating, however, where more than four hundred persons were employed, and where the latest machinery was in use, the power being steam. There can be no doubt that there would be a rapid expansion of trade and a very marked industrial development, could there once be an assured pacification of the country. On the whole, however, for the present and for a good while to come, we must face a situation in which the average church will probably lack any high degree of financial ability, for the people, in spite of the vast natural wealth of the province, are, with some notable exceptions, a poor people. For all its vast mineral wealth, Szechuan is as yet an agricultural region, with the advantage that famine is unknown and crops as certain as in any part of China. But agriculture remains upon its old level, while the people face a rising scale of prices. The immediate prospect of a strong self-supporting work is limited by this general consideration.

The Relative Extent of our Field

I was impressed at once with the "magnificent distances" which West China affords. These distances are actual, for I travelled in my round trip between 2,000 and 2,500 miles inside the province. The distances are also relative, that is to say, the slowness of ordinary travel multiplies them, so that they are much greater in proportion than those which our representatives have to cover in any other of the five missions which I visited. One can see by looking at the map of Szechuan that it is an immense province, but one must also correct that relative greatness of distance by the rate of travel and the comparative topography; so corrected, the relative distances of Szechuan are vastly augmented. We have the advantage that the people, with the exception of the aborigines, speak the same dialect throughout our field, so that you can be understood anywhere if you speak the Chinese of West China. That is an advantage over other districts; but the relative isolation of our West China stations is much greater than that of the average station in East or South China. In West China, taking Chengtu as our base, the nearest station is four days distant and the remotest stations are nine and sixteen days distant. Any station in the Philippines is less than a day's journey from Iloilo; any station in Japan is less than twenty-four hours away from Tokyo; any station in East China except Kinhwa, is within a day's journey from Shanghai; and South China remains the only field which has any stations at all approaching for isolation the stations of our West China Mission—and there we have five of the most important centers but a few hours' run from Kakchieh.

Ningyuenfu and the Intensive Policy

If we are prepared to face the demands of an expansive policy, we can spread ourselves in West China, for vast areas invite us. Even among the fastnesses of the western mountain ranges there are aboriginal tribes—notably the Lolos and the Miaos—numbering thousands of people, who are relatively without religious opportunity. But even if one leave these people, whose evangelization is a separate problem from that of reaching the Chinese in the farther

West of Szechuan, out of the reckoning for the time being, he discovers that the Chinese population of those vast stretches of the west and southwest of the Province is comparatively sparse. We may there spread ourselves more or less ineffectively over wide stretches of country to find the same number of people that we have right at our door in such cities as Suifu and Chengtu, Kiating and Yachow. There are, to be sure, a good many thousand Chinese in Ningyuen itself and yet other thousands in the regions below, toward Hweilichow. Yet I am personally of the opinion that we should have done better not to enter Ningyuenfu. I do not know that I should have been of that opinion had I been in the place of our missionaries who received the invitation. I cherish this view, not because Ningyuen is hopeless, for it is not, but because we had already far greater responsibility than we could hope to discharge.

Ningyuen cannot readily be integrated with our other work, where by effective outstation work we are linking station to station. It must always, for topographical reasons and because of the distance, be a more or less detached field. The limitation of our resources and the remoteness of Ningyuen from the main body of our mission are the chief reasons why I shall be glad to see it taken over at the earliest practicable moment by the Australian Christian Mission. I do not believe that there is anything in the past history of our work there, open as it may be at certain points to criticism, which it would not be possible by proper staffing and continuous occupancy to overcome. This, I take it, is the view of all who have been for any length of time at Ningyuenfu. It is, therefore, not so much a question of the local situation at it is one of general policy within the Mission. It is true that we have incurred certain obligations toward the Christian community in Ningyuen which we cannot discharge by simply dropping the station. We must seek to carry on until we can be relieved of it by a proper transfer.

It is evident, therefore, that I am urging the application of an intensive policy in West China. I believe that it will perhaps be found ultimately in accord with such policy to negotiate with the China Inland Mission the transfer of Kiungchow, a *hsien* city of some 20,000 lying on the road between Yachow and Chengtu, and thus about equidistant from Yachow, Chengtu and Kiating. It would serve to link up our work effectively in the north end of our district, and is itself a good base of operations. This will fall in with the policy of a compact field far better than the continuation of Ningyuen as one of our principal stations.

The Limits of Outstation Efficiency

Policy in outstation work has varied, I am led to believe, from station to station and from the individual evangelistic worker to his successor. The Kiating station, for example, has developed but three main outstations, at each of which there is resident a Chinese evangelist. The Kiating field is relatively compact, and these centers are towns of 10,000 or above. Whether it is due to policy or to accident, these have become strong nucleating centers of our work, and one of them—Kia-kiang—bids fair to become the first independent church outside the main stations—for we still have in West China what may be termed "the metropolitan church." Suifu, with considerably greater distances to traverse, had some fourteen outstations at the time of my visit. These were in market towns of from 2,000 to 15,000 people. The strongest of these, that at Li-chuan,

is quite as effective as any of our outstations in the Mission. But it has not been possible to man them all with Chinese evangelists and to exercise adequate supervision over the work. In the judgment of the evangelistic worker now in charge at Suifu, it would be wise to limit our activities to not above nine centers, reserving those where we now have and are likely to maintain the most effective contacts. In the Yachow field, while some seventeen towns, ranging from 300 to 15,000 in population, are listed as outstations, it had not been found practicable to maintain effective touch with them all. As with the Suifu field, probably more than half of them must depend upon the occasional visits of the evangelistic worker and his Chinese assistants. The groups of believers number from 6 up to 35 or 40 in a place. The evangelistic missionary in charge at the time of my visit was assisted by four evangelists resident at different outstations. It was distinctly the policy of the educational missionary in charge of the schools of this station and its outstations to reduce the number of schools to the maximum that could be efficiently operated, that is, from nine to six.

What I am saying is, in effect, that there are everywhere two tendencies contending, the expansive and the intensive. In the decision with respect to the application of an intensive policy the wisdom of the whole mission should be funded; but the decision to work upon an intensive rather than an expansive basis is a matter for the Board to decide. There are a great many villages in the general district allocated to our Mission which we have not entered and shall not be able to enter; yet now and then some individual or group presents us with an appeal to come over and start work in their village. Will it serve the ends of the Kingdom best if we leave what we are trying to do now and go to them for a while, knowing for a certainty that the effectiveness of the work left behind will be positively reduced? There is a limit which even those who are commited to an expansive policy have to draw—the physical limit; that is there for all of us. Would it not be well to operate well within that limit, building up intensively certain evangelistic centers, which may ultimately become centers of a more expansive Chinese evangelism? It is the Chinese and not the foreigners who must ultimately do this work.

Mission Control of Outstation Policy

I wish to say once more that the wisdom of the Mission should be funded in the decision as to opening new outstations and the Mission should formulate the policy for outstation work. The Mission should also administer its outstation policy, through an effective committee or otherwise. This is to say that we should not leave it to individuals to say whether they will proceed intensively or expansively but should secure continuity of policy by reserving that prerogative for the Mission. The active efforts of the station evangelists should be continuously supported and followed by the policy of the Mission and by its administration. Thus we may avoid a situation which has arisen not once but repeatedly in various missions, when a mission worker has retired and another has taken his place. It is for the Mission to have a policy and for the individual worker to help carry that policy into execution. At the same time, we do not want a scheme so rigid as to repress individual initiative. It should be said that the West China Mission is working in this direction.

Native Leadership and Independent Churches

At the present time we have the metropolitan church with the evangelistic missionary as pastor, but we must work for a time when we shall have local churches with Chinese pastors. At the present time the groups of Christians in the larger outstations are organized into what may be called branch churches. And these churches, through their representatives, are brought together in an embryonic district association. I had the pleasure of being present at the annual meeting at Kiating, just preceding the annual meeting of the Chinese Baptist Convention. Here, as at the convention in Chengtu, I was impressed by the lack of outstanding leadership. It was freely confessed that in the past we had not taken the necessary steps but the Mission is very actively engaged in the development of leadership at the present time. Such leadership, it is true, is the product of a rather extended educational process. Our friends of the American and Canadian Methodist missions have quite outstripped us in this particular, but we shall come to our own one of these days. The secret of their achievement lies in the fact that years ago they very definitely shaped their plans to produce an educated leadership. The West China Union University was actually established on the basis of their middle schools, not on ours. While we are in the way of obtaining the type of leadership we need, we have but little available as yet.

Our Chinese Evangelistic Staff

The development of independent churches must await a while longer the advent of the adequately trained leader. I took some pains to inquire concerning the personnel of our Chinese evangelistic staff. The inquiry confirmed my belief that the movement out of essential paganism into a full-rounded Christian experience is a slow one and frequently not achieved until the second or third generation. I was not surprised that these men were so frequently possessed of little or no modern training. The best trained among them have had middle school training and a year or two at the Bible Training School in Chengtu; but there are only three or four of these. For the most part the fifteen or sixteen men for whom I have data are comparatively simple-minded men who have stepped from other callings into the office of evangelist without any great amount of preparation. It would not matter so much if they were always thoroughly converted to Christian moral standards; but, along with their simple-mindedness, they not seldom carry a considerable burden of superstition and the ever-attached heathen *mores*. In many ways the heathen past and the heathen present conspire to undo them. There is an excellent man who has two wives, both of whom he acquired before he became a Christian and by both of whom he has children. He must maintain them both, and cannot become an ordained preacher for that, if for no other, reason. Here is another man who was once discharged by another body for gambling. Here is a third who has been penalized and discharged once or twice by our own mission. Here is a fourth who received his final discharge about the time of my arrival for fraud and other matters practically unmentionable. But most of these men, according to their light, have proven honest and useful.

Future Leadership

At the same time, this is not the leadership which can face young China and command either respect or a following. They are not as a rule men of any particular vision, although their natural ability and their Chinese scholarship vary widely. At the top of the scale are men like Chang and Lan of Suifu. Of not a few others, we must confess, in the terms of last February's Report of the Evangelistic Committee, that they were "men of meager training who left the impression that they had not been successful elsewhere," while some of them were also "of too low morality."

It was said at the Conference that there are not over two men now in Mission employ whom the Mission could hope to ordain (there are as yet no ordained men in this Mission). This did not include the young men who are still in training, like Mr. Fay, who is still in America, and others who are yet in West China University and our lower schools. Yet there are not as yet many men of promise in immediate prospect for this work. It has to be said that just at present we have rather more adequate leadership in our schools than in our evangelistic ranks. It is an interesting fact that the best men in the ranks of our Chinese evangelists are from that group in Briton Corlies' little school in Yachow, known some fifteen years ago as "Briton Corlies' Indians."

The Chinese Churches

It is difficult to transmit the effect which the Chinese churches make upon one. The language is strange, dress and social customs are different, the very buildings themselves have features unwonted about them. The sexes are sharply differentiated, and in Suifu church there is still a relic of response to the sentiment of the older generation of Chinese—that is, a board partition higher than your head, which extends from the pulpit to the rear of the church. To discern behind all the differences the evidences of Christian faith, hope and love is no small task. You can discern a degree of reverence respect, attention, and not seldom a mellowing of features that goes with the heart's response to some peculiarly appealing note in the sermon. Yet you cannot know just how deep the impression is until you follow these people to their homes, to their business, to their life in the Chinese family and clan, with its tenacious claim upon the individual, to their life as citizens and as witnessing Christians. The fact is that, once you carry your inquiry back in this fashion, you gain the impression of a wide disparity: some have gone a long way, others but a little distance. The idols are gone from the domestic shrine; the little children are perhaps sent to the kindergarten or to school; a break is made with the social dissipations of the community, with gambling and wine-drinking; the house may be a bit cleaner, a bit nearer sanitation. But you have to wait for the second generation, who have had the impact of a selected environment such as the Christian boarding school affords, and such as longer habituation to the new ideas and customs affords, to gain the greater forward step. We have but little notion, and can have but little, how much these little communities of converts need strong, wise, fearless, convinced leaders, or how much these individual Christians of the first generation need each other in their new endeavor. That is the great reason why I favor the development of a more compact work, the intensive rather than the expansive policy in evangelism. Otherwise we are in grave danger of a hybrid

Christianity, such as was the actual outcome of the syncretism of the early Christian centuries and which may be but a few degrees better than heathenism.

Station and Outstation Schools

A regular accompaniment of station and outstation evangelism is the upbuilding of our schools. I will not say that we should open no outstations where we are not prepared to engage in school work, and yet I believe that we should not go far beyond that limit. We need the local school, both higher and lower primary, for the sake of the more adequate expression of Christianity and for the sake of the church of tomorrow, in every community we may enter. One of our most serious problems is that of supplying such schools with trained teachers who are also exponents of the Christian faith. I was rather surprised to find that our Mission employs, apparently of sheer necessity, so many non-Christian teachers: that is, out of a total of 98 women and men, there were 35 non-Christians. These were in most cases definitely friendly to Christianity; never, of course, openly hostile. When the time comes that we can staff our schools entirely with active, well-trained Christians, men and women, we shall be in much better position to achieve our primary aim in school work. For the entire success of the Christian program depends quite as much upon a Christian educational leadership as it does upon an educated evangelistic leadership.

Impression of a Chinese School

As with the Chinese church, so it is quite difficult to give any proper notion of a Chinese school, particularly of our more poorly housed schools, destitute of equipment and of all the accessories which serve to make school life pleasurable to an American child. In the first place, throughout all the winter, the school-room is cold. Less sensitive to cold than we, the pupil is nevertheless half-benumbed by it; and the marvel to me is how anything can be taught children who are half-benumbed by cold, often poorly fed and not seldom half-sick. The average pupil in our West China Schools is below normal in health, as has been shown by the tests which Dr. Morse and Dr. Humphreys have made. The practice of studying aloud gives the impression of continual confusion. Nevertheless, the better schools, as for example those at Yachow and Suifu, impress you as real educational institutions.

Building from the Bottom

We have had a theory of building from the bottom which we need to justify. The fact is that we have a very broad base in rather ineffective lower primary schools which do not turn out a well-trained product and hence make far less contribution to our higher primary work than we are usually wont to suppose. Dr. Rudd makes the statement that, as conducted, the lower primary school makes almost no helpful impression upon the pupils. The average teacher obtainable cannot do much for them. At Suifu but 9 out of 48 pupils in our higher primary school came from our own lower primary school; at Kiating very few pupils came to the city higher primary from the outstation schools; at Yachow, from nine outstation schools, there were but 12 pupils in the higher primary. We do

need the broad base, but not a base so broad that it will not bear the superstructure.

Things are changing rapidly for the better and we now have more qualified material from which to select the teachers in our lower schools. The Normal School holds the key to our educational future. I was glad to find the educational missionary at Yachow taking hold of the outstation school work strongly and to find that the Principal of Munroe Academy is giving as much time as may be to the city schools in Suifu and to the outstation situation. Kiating, with fewer outstations, has in this respect a simpler problem; yet the Kiating educational situation is far from ideal. We should have an adequately staffed well-housed and well-equipped higher primary school at Kiating. If we are to build from the bottom, we must also build from the top. And we must not forget the middle of the structure. We shall never have material for our higher schools in the numbers we desire until we make more of our higher primary work. We must bring the higher primary schools to their maximum development and turn our attention as fast as we may to the foundation and strengthening of necessary middle schools. We have at present 186 boys in higher primary schools, 99 in middle schools, 23 in training schools and 13 in college. In 1920 one man from the college and seven from the normal school entered mission employ. This year we graduated one man from the university (who became assistant principal of Munroe Academy) and three men from the normal school. (These men passed at once into mission employ.) In addition, this year seven students drop out of their normal school for a year's teaching in the schools of the Mission.

The University

Both in organization and in personnel, the University commends itself to the visitor from America. A fine and substantial beginning toward a permanent plant has been made, and our Baptist share in it is significant. With the completion of Vandeman Hall and the erection of our Middle School Dormitory, we are quite to the fore in the matter of buildings. The University proper has more buildings projected than its builder can care for: the Middle School, the Medical, Library and Biological building are all urgently needed. Funds for all of these, and provision for a teaching building on the Friends college site, have been for some time in hand; only the unusual conditions of building in West China have delayed their erection. I believe that the Middle School is now in process. It was greatly needed, for the Middle School now has above 200 students. The Medical Building or a section of the Biological Building ought immediately to be built, as the Medical School, which needs laboratory and clinical facilities, now numbers 34 students.

It is remarkable that the University has been able to carry on its work with conditions so disturbed. My latest information is to the effect that Szechuan now has *five* governors, or rival claimants to supreme authority, each in control of a limited section of the province.

If the University is to have that early expansion which it demands, it must look to the middle schools of the missions for students. Of the 15,000 pupils enrolled in the school system of the West China Educational Union, by far the greater proportion are in the lower primary schools, in many of which teaching is so ineffective. The Union is still weak in effective higher primary and middle

schools, and our own Mission is weak here, in spite of excellent work in certain of our schools. Our most significant service to the University and to the future of our own work will be the strengthening of our school work at this point. I cannot help feeling that Munroe is not well located. Whether or not it should be across the river from the city, it certainly is true that its present quarters are not adequate for the conduct of a real middle school. There is land enough, I believe, for the necessary plant. With continuous well-directed effort, it should be possible to build up a strong middle school at Yachow. But that will require the continuous upbuilding of the outstation schools at the same time. We ought at least to have a first-class higher primary school at Kiating and might easily in time have a middle school, although I cannot help feeling that co-operation with the other missions ought to be our aim at this center.

The Medical Work of the Mission

Once more our hospitals in West China are running. I was surprised to learn from a report at the Conference last February that our hospitals in this Mission have been operated only 35.4 per cent of the 20 hospital years since that work began, and then not at full force. That looks like poor economy. They are today more nearly staffed, counting assistants and all, than ever before in the Mission's history. The greatest shortage just at this time is in the Medical School staffing. There is a claim for three new men from our society for the Medical School staff and one for dispensary work. The fact that we are setting up a medical education for a province of 50,000,000 people ought to catch the imagination of the co-operating missions. The plan for the school calls for the full time of 12 men, with six others for the hospitals. There are at the present time only six men in actual service on the staff and in the hospitals—one-third the required number. We ought soon to send our representative, the Dean of the School, relief, for he is burning the candle at both ends. We cannot afford to require that of any representative of ours on the mission field.

I am a full believer in an investment by the missions in the field of constructive and preventive medicine, and there is no finer approach to this service than that afforded by the Medical School. To have this undisputed Christian approach to the coming medical profession of that vast province should call for a bigger investment than we have made. As to the man for dispensary work; I have a suggestion from the Secretary of the Mission that here is a line which looks toward a development of self-support. The fact is that vast quantities of medicine in the raw state, particularly of herbs, are shipped out of the province to be compounded in Europe or America; whereas, if it could be compounded by Christian men in West China, it would afford medicines now beyond the reach of the poor at reasonable rates and would also enhance the fortunes of those who did the compounding. In any case the problem of self-support is keen enough in our growing Christian community.

The new hospital at Suifu will greatly extend the community service of the Mission and will serve as well for the supplementing of the facilities offered for the graduate training of physicians in their year of interneship. It should be possible from such a center to extend a ministry of community sanitation and preventive medcine throughout the region.

Our Building Policy

The question of what should be our building policy in a given field is not original with me. The mission buildings themselves have wrestled with it. I am not referring especially to the sort of homes which we should provide for our missionaries. Minimum expenditure here is not likely to prove true economy, and yet there is conceivable an over-ornate type of mission residence. I have reference rather to the type of church building, of school building and of hospital which we should erect. I am not so much concerned with styles of architecture, though the question is important, as with the scale of expenditure. Should we establish models which the Chinese will not be financially able to follow when they take over the support and administration of the great Christian enterprise?

At the one extreme of foreign building by philanthropic agencies in China we find the buildings of the China Medical Board in Peking, very ornate and costly and wholly incapable of becoming models for the Chinese medical builders of the future. At the other extreme is the unadapted Chinese building, which in some instances we are utilizing. No absolute standard of building could be established, of course. Conditions vary most widely. The port cities witness many adaptations of foreign-type buildings; the interior shows but few such buildings. But it is not so much a question of readiness to adopt innovations as it is a question of financial ability.

In any case, our buildings must set a high standard of comfort and sanitation, with specific adaptations to the task in hand, whether school, church, hospital or what. But they must set us a realizable ideal for the Chinese. I do not believe that we have quite attained that in West China or elsewhere. This is not, of course, to be construed as a criticism so much as it is to be taken as pointing to a future responsibility. We cannot pauperize our constituency by doing everything for them; and large sections of China have not the finantial strength of a Ningpo.

The Annual Conference

I was priviledged to be present throughout the session of the Conference, from January 31 to February 9, 1921, and also to be in attendance upon most of the meetings of the Executive Committee during the Conference period. To my mind the Mission is succeeding to a gratifying degree in the shaping of a policy which shall make its work more effective in the future. Large dependence is now placed upon the correlation of Reference Committee and Station Council for *ad interim* administration, and the plan seems to be working out quite satisfactorily. There is also a tendency toward placing responsibility for the administration of particular lines of policy in the hands of strong committees instead of leaving such matters wholly to the individual missionary. The Conference grappled effectively with its major problems and seemed possessed with a good degree of ability for self-criticism, an ability so essential to genuine growth.

With the growth of the Chengtu Baptist College and of the Mission as well, it becomes increasingly apparent that some relief must be afforded the Secretary. Dr. Taylor has for some years carried this double responsibility, being both the President of our College and the Secretary of the Mission. I am not sure whether it would be wise to try to shift the responsibility for the secretaryship entirely. Dr. Taylor fills a place in relation to the work of the entire Mission which

could not easily be taken by another. At the same time, he is quite indispensable to the College. Arrangements covering the period of his furlough may have in them the suggestion of a solution.

JAPAN

I need not take time to offer extensive observations concerning Japan. I should remark at the outset that I was everywhere received with the upmost courtesy and I could not escape the feeling that it was genuine. This leads me to remark that I cannot feel that the view cherished by not a few missionaries in China, a view which expresses itself in rather sweeping condemnation of the Japanese people as a whole, is justified. I could not become an apologist for Japan in her relations to China during the past decade. But I do sincerely believe that most of our generalizations are too sweeping. One must discriminate types of opinion as to national and international policy among the Japanese people, for they are not all of one opinion. Intensely loyal to their own nation, sensitive and proud as they are, they nevertheless avail themselves of the right to contrary opinion and there has been a vast deal of criticism, powerful and influential criticism, of the government's attitude toward China. Sweeping condemnation from without tends rather to discourage the liberal group than to assist it in its effort for a more democratic and popular government and for a happier relation to the rest of the world.

Industrial and Financial Conditions

The most superficial view of conditions in Japan reveals the fact of a transition, still in process and probably only well begun, from the old to the new in business and industry. This is revealed externally in the nondescript mingling of types of architecture; it is apparent in the erection of great industrial plants and the massing of scores of thousands in the immediate neighborhoods; it is apparent in the mushroom growth of cities, especially of those cities which are centers of the new industry and the marts of the new commerce. One can hardly gain any proper conception of the immensity and complexity of this process or of the rapidity with which it is transforming these centers of Japan, unless he is able to spend months in the study of this phenomenon alone.

Japanese industry and trade profited immensely from the conditions precipitated by the War. But that was not an experience of unmingled gain for the Japanese people as a whole, for along with a tremendous elevation in the scale of wants in the average community there was a more than commensurate rise in the scale of costs. Japan became the most expensive part of the Orient in which to live and she remains so. With the end of the War, however, Japan was caught in the undertow of receding values. Panic was but narrowly averted. In place of the profitable side of a war situation, Japan now felt the terrible cost of a war establishment, and there is no questoin but that she is groaning beneath it today. She needs the trade outlet which her treatment of China has in part taken away. She needs the lifting of her excessive burden of taxation and the restoration of a more nearly normal scale of costs. In these regards her situation is not unlike that of the United States; but with the difference that neither her financial organizations nor her industrial and labor world are so well able to endure and cope with it as ours.

The consequence of an inflation of values and an abnormal scale of costs for our missionary enterprise is just this: that we shall have to pay excessively for whatever we do in the near future and indeed indefinitely. It means also that it will be difficult for us to hold our Mission employees or to engage others at what may seem to us a reasonable rate of compensation, for they are continually confronted by more remunerative opportunities in other lines and they are under the constant pressure of the high cost of living.

The Feeling of Competency

Japanese pride revolts against patronage. The Japanese, whether Christian or not, feels his own worth; he may even seem to us at times a bit too confident about it. Yet the fact remains: he feels that he is quite capable to running the affair himself. This is everywhere evident; you can have a good deal of genuine friendship and of real co-operation upon the basis of actual mutuality and comity, but you cannot win or hold it on any other basis.

This element in Japanese racial psychology imposes upon the missions a pretty definite set of limitations. It means that the Japanese Christian community must increase in prerogatives and authority, while we must decrease. This fact is well recognized by missionaries resident in Japan, the only question being one of the application of the principle. Those missions which started in early to train an ample religious leadership are in the better position in this regard, for they have leaders who are quite capable of entering into such a mutual arrangement as the Japanese can fully approve.

The further fact relative to this situation is that, under the international conditions now prevailing, more particularly in view of the relations between the United States and Japan, accentuated by the attitude of California, this feeling of entire competency and insistence upon complete racial equality is rapidly becoming a primary article in the national creed. No one need hope to get far in Japan, with any enterprise, and least of all with Christian missions, if he proceeds upon any other assumption. On the other hand, the Christian with his doctrine that God has made of one all the nations, should be most readily capable of adjusting himself to this demand. Even so, there are times and situations which must try one's soul.

I. THE JAPAN MISSION

Here, as in other missions, we have had to feel our way toward a formulated policy. In the beginning there was a good deal of emphasis upon an expansive evangelistic policy as the main feature of the work: to establish centers from which we might itinerate as widely as means and staff would permit. Latterly, however, we have inclined more toward an institutional type of work, yet without writing field evangelism off our program. In this we have doubtless been strongly influenced by the marked currents in Japanese life: the tendency toward the city and toward the educational institution. Whether we have made such adjustments with a full awareness of their significance or not, we have been making them. No one can doubt the alertness of our missionary staff: if they do not know what is going on in Japanese life, it is most certain that none of us can tell them. Yet, in spite of our alertness and our planning, circumstances help to shape our course, too; and we cannot always control them.

Of the Mission in General

One who has visited other missions extensively feels at once the differences which Japan presents. There are no medical missions, for the Japanese Empire provides its own trained physicians. There are but few Christian educational institutions and the educational opportunity, especially for the education of boys and young men, is a good deal circumscribed. Only in special cases and in limited fields is there any real opportunity for Christian education.

Nevertheless one is at once impressed by the unique features of the Japan Mission. It has individuality. With exactly the same chance, or an even greater chance, to enter these fields, it has remained for our Baptist Mission to launch a *Fukuin Maru*, to establish a Misaki Tabernacle, to open a Scott Hall and the like. The result is that our Mission has a prestige in the field of missions out of proportion to its numerical strength. There are other respects, as in Sunday school work, in the development of self-support, in the improvement of particular opportunities, as at the Mabie Memorial in Yokohama, where our contribution is not less significant.

The Churches

It was pleasing to find in Kobe, my first contact with our Japan Mission, two strong churches, independent financially and well housed. In Osaka as well I found our two leading churches comparatively well housed. There is a very good building in Kyoto. The building of the Central Church in Tokyo—the Misaki Tabernacle—is of overshadowing importance. Other buildings I saw, good, bad and indifferent, but on the whole not impressive or adequate, most of them.

Some of the pastors impressed me as men of really excellent parts, but for the most part they were of only average ability and training—not at all outstanding men, even in their own communities.

I had the feeling that in too many instances the churches were proceeding upon the policy of opening their buildings on Sunday and perhaps on a prayer-meeting night. The only other significant feature which I found in a number was the conduct of classes in English, quite often in the church building itself. One would say that in a mission land churches ought to seek a widely diversified contact with the needs of their communities and in this service should be open every day. In contrast with such a situation is the continuous ministry of the Misaki Tabernacle. To be sure, the service of a church to the community will be governed to not small degree by its location, but many of our churches are so located that they could render a larger service in their own building than at present.

The Significance of Strong Churches

In my view of it, the churches are the measuring stick of our success. How many vigorous, self-sustaining churches have resulted from our years of labor? That is in the end the test question, for it is only organized Christianity—Christianity organized into churches—that actively perpetuates itself. Looking toward a day when we shall withdraw from the field, or shall become associated in a secondary way to the churches themselves, we must ask this question. Are the fruits of our labors being garnered into churches and these churches themselves, led by able Christian leaders, engaging in all the manifold ministry to which their opportunity challenges them?

When we engage in such a service to the community as that of the Misaki Tabernacle, we need to ask the question: How largely is this in the way of transfer to the church itself? And further: To what extent are those who become interested in this work and are blessed by the ministry of the Tabernacle actually enlisted by the church? At the present time, if I am correctly informed, the pastor of the Central Church is perhaps not the man who can lead in so great an enterprise. To my mind, then, it is not merely a question how diversified a work we can carry on at Misaki Tabernacle through our foreign staff. It is also a question how far we can integrate the fruitage of that labor with the life of the church which houses in the Tabernacle. This suggestion is not by way of criticism; this thought is also in the mind of our missionary staff.

And, again, when we carry forward such a work as that at Waseda, we of course, understand that we are making a contribution to the life of the University and of Japan; but our further question is: How is the product of this labor related to our churches as it passes from the University community? Have we any effective way of relating these young men to the church, to *A* Baptist church? It is admittedly difficult to get them into the regular Tokyo churches: Is a student church the solution? And, if so, how shall that stand related to our other churches so that an effective transfer may be made upon the student's graduation? And, furthermore—an even more urgent question, perhaps:—Have we the type of church or the calibre of minister which can command their interest when they have graduated? We cannot, of course, say: "Go to, now, let us have only outstanding men in our ministry!" But we can, perhaps, see the significance of strong, well-located, fully adapted churches, as it relates to the conserving of our student output.

We have a problem of self-support in the churches, to be sure, but our first aim should not be to make a church self-supporting. Our first aim should be to help a church face the claims of its community and prepare to meet them. It is far better to have a church, one church, which is actually getting under the burden of its community's claim, than to have half-a-dozen nice little churches which are self-supporting but not too much concerned to make their community over. A direct contribution to self-support, as I regard it, is the movement for supplying our churches with parsonages. With the present high costs, no more significant contribution can be made to the maintenance of an efficient pastorate.

The City Problem

Japan presents all the urban problems of a period of industrial transition. Her mushroom industrial districts are the abiding places of huddled thousands, removed from the former restraints and exposed to the exploiting vices of the world. Christianity must proclaim its solution of the problem of the congested city and must give a demonstration. In other words, we cannot feel that we have met the challenge of contemporary life in Japan if we seek only the comfortable residence suburbs and leave the slums without our ministry. We cannot, for in that case we should be propagating a Christianity with a blind spot, a Christianity that would never attack the problems of contemporary life, a one-sided, defective Christianity. for the sake of the proclamation of a full gospel, we must attack the problem of the slum. We are doing something in the Fukugawa district of Tokyo, but that work—so bravely carried on against odds must not be allowed to cross its dead-line for want of equipment and

plant. The same challenge, and a set of conditions to which I have seen no parallel in any slum whatsoever, confronts us in Osaka. We have been formally requested to go ahead with this work. Can we meet our responsibility and side-step this challenge when that very challenge called out into Christian activity and the Christian ministry one of the ablest young men in Osaka?

But the Japanese city is not all slum. The fact is that the great mass of city dwellers are self-respecting, hard-working, family-loving folk; they too, need a manifold and discriminating ministry. And this leads me to speak of the Misaki Tabernacle.

The Misaki Tabernacle

The Tabernacle is one of the finest instances in my knowledge of a ministry built up around community needs. No church will find the Misaka program a panacea. There are no panaceas. But any church may well learn from the Misaki Tabernacle how to approach its own neighborhood and discover the potential points of contact. The points of contact were found and the ministry begun long before the present splendid building was to be had. The building literally took form around the life of the Tabernacle: it was built around a going concern. Will a people respond with support and patronage to such an opportunity? Last year the Japanese, through fees and gifts, raised 51 per cent of the total budget, and that in a notably difficult year financially. The building has become a literal community center and thousands of people are annually brought under its ministry who would not be reached at all by the ordinary routine of a Christian church. There is no more significant type of Christian service as related to the city problem.

A Trained Ministry: The Seminary

The imperative need of a trained ministry has for some time been upon us in America. We need to realize that it is not less urgent in Japan. Japan has an overweening appetite for learning. It is quite surprising to visit the book-stalls and note the titles of the foreign books to be found there—not in one stall but again and again. It is true that many fail and will continue to fail of the opportunity for higher education; but the Japanese people are alert, intellectually eager, and not to be led far by one who manifestly lacks what they so highly prize.

The candidates for our ministry in Japan vary a good deal. It probably cannot be said as yet that they are, as a body, of the highest average ability. But there are some very able young men among them, and the average is improving, I am told. I myself met the Seminary student body and addressed them on two successive mornings, and I gained a very good impression of their intelligent interest in matters which are of great concern to our western theological world. I also met several young men who are entering the ministry in more or less extended personal contacts. I regard the outlook as distinctly encouraging.

The fact remains, however, that we must in time give our ministry a more ample measure of training than our present arrangement permits. We shall probably never have abler men on the faculty, although the younger of these men will grow in experience and ripen in Christian character. But there are many limitations to work with a small student group, seldom more than a score, in a detached institution. And there are also limitations imposed by the

attempt to cover both preparatory, and seminary work, with—if I mistake not—some Junior College work added. The range is wide when one considers the size of the faculty. We may justly hope that with time we shall be able to claim young men from such a school as Waseda, although not in large numbers. But our main dependence must continue to be upon our own schools. This brings me to speak of Mabie Memorial School for Boys.

The Kwanto Gakuin

I have been trying, ever since my first visit to the Mabie Memorial School, to find a full vindication for it in my own mind as a missionary enterprise, an undertaking of our Society. I grant that it would be a service second to none to give these hundreds of students an education under Christian auspices and at the hands of Christian teachers. I cannot think of a finer Christian philanthropy. But I am always trying in my own mind to relate these various activities of our Society in the mission field to the upbuilding, rather, may I say, to the creation, of autonomous, self-propagating, self-supporting Baptist churches. No merely diffusive Christianity is going to live; the only kind that will live is the kind that organizes itself into churches.

Now this is not likely as a middle school ever to become primarily a boarding school. The chances are that it will continue, so long as it is a Middle School only, to be mainly a school attended by day pupils. It is more difficult in such a school to integrate an adequate Christian group for propagation purposes; and, moreover, it is a bit difficult to secure permanent decisions for the Christian life from a group so young, who have not had a Christian background. Much depends on what happens to them after they leave as well as while they are still pupils. A strong church at the Kwanto Gakuin would seem to be quite indispensable, but for the reason that the pupils live all over the city, it would not have the significance that it might if the school were mainly a boarding school.

It seems to me that to conserve our opportunity, we need eventually to extend the course at Kwanto Gukuin to cover at least Junior College, if not Senior College, work. We have the same reason for conducting a Christian college in Japan that we have in America, and an even greater reason, if I mistake not: that is, that we may train a Christian leadership and give our young people the opportunity for higher education under Christian auspices.

It seems to me, then, that ultimately it will be the part of wisdom to locate the Seminary work where it may articulate with collegiate work in our own institution, that is near the Mabie Memorial School, or College as it may become. We ought to be prepared to make this enlargement of the institution when it reaches its majority as a middle school, although I cannot see how it will be possible then.

Student Work at University Centers

No phase of the work of our Mission in Japan has appealed to me more strongly than the student work at Waseda University. It is so manifest that Christianity must make its appeal to the leadership of modern Japan, if it is ever to win a place of commanding influence in the life of the nation, that I have given unquestioning assent to the experiment at Waseda. That experiment has fully justified the faith which projected it. It has given us a contact with the student life of that great institution even more vital than we had dared to an-

ticipate. With the erection of Scott Hall, the new Baptist Guild Hall, this work enters upon a new stage of its history, and, indeed, reaches a fresh crisis. In my judgment, we must now make a strong effort to nucleate our efforts in a Christian church whose ministries shall be closely adapted to the needs of the student group, and to correlate the life of this church with the life and work of our other churches. We could easily continue along the old lines; indeed, that earlier effort has given us our basis and approach. But our big problem, as a missionary agency, is to link up the young men who accept Christianity with the Christian churches, more specifically, with our own Baptist churches, so that the weight of their influence and the gifts of their leadership may be turned into specifically Christian channels. I make these observations for the reason that, with ampler institutional facilities, we may easily dissipate our effort in other directions, worthy in themselves but not in line so directly with our main objectives.

I was very much impressed with the real opportunity which we have in connection with the government university at Sendai. Of all the missions in Sendai, ours is located much nearer the University. The same lack of student accommodations which one finds generally in Japan obtains here. It would be possible, with a good hostel as center, to carry on a very strong and effective work among the students of this institution. I do not know that our representative would be given standing as a professor in the institution, although that might be quite likely. In any case, the gathering of interested Bible classes upon the invitation of Mr. Ross, and their sustained interest in the opportunities thus offered them, indicate the possibilities of a much larger development of this work.

The Inland Sea

I counted it a rare privilege to spend four days upon the *Fukuin Maru*. The fruitage of Luke Bickel's life cannot be reckoned statistically; even so, we have here a splendid basis for future effort in the nearly 300 church members and the more than 2,000 children in Sunday schools in this great parish of 1,500,000 souls, where we are charged with the sole evangelical responsibility. Everywhere the people are friendly; they know the Gospel Ship and welcome it.

We have now reached a stage where the organization of churches has become imperative: From the one "Fukuin Maru Church," we must expand to four or five. We can have just such results in the Inland Sea as we are prepared to work for. But, unless we justify our opportunity by increased response, we shall not be warranted in asking other denominations to keep out of this wide region. We ought to bear in mind the fact that the Inland Sea has been and is likely to continue a fruitful source of supply of young men for the Christian ministry. It bears, if I mistake not, about the same potential relationship to our work in Japan as the country churches of America do to our ministry at home.

Returned Students

A considerable number of students from our Japanese churches have had advanced training in America and have returned thereafter to enter Christian service in Japan. These young men have, on the whole, fully justified the expenditure involved. They are providing us with just the sort of leadership we must have. Probably

there should continue to be a considerable investment of this sort, yet we must look to a time when the bulk of our leadership shall complete their training in Japan. The only real answer to the desire of young men to find training abroad, and at the expense of the Society, is more adequate provision for their training in Japan. Once we have made ample provision there, our responsibility as a Society for the training of students abroad will greatly diminish if it does not entirely cease. I wish especially to commend the returned students whom I met for their attitude and spirit and to indicate how very significant for the future of our work the presence of these men at this point in the history of our Mission.

Devolution of Administration

While I have no particular leading with reference to steps to be taken, I must remark that the peculiar psychology of the times makes highly important a degree of restraint and a measure of consideration for divergent opinion which might at other times and in other situations seem wholly disproportionate. I do not see how the question of relationship between the Mission and the churches could well have been more wisely handled; yet the very existence of such an agency as the Joint Committee carries with it certain liabilities. The Joint Committee must, of course, be continued; we can take no backward step here, nor can we undertake to say who shall represent the Japanese churches upon that Committee. Our only recourse seems to be that of a more careful discrimination of the specific powers of the Joint Committee, and, in peculiarly delicate matters which chiefly concern members of the Mission, to take such action as a Board as shall relieve the Joint Committee of responsibility in these matters.

Members of the Japan Mission are under the peculiarly trying constraint of this situation in many instances of which we are not aware. Willingness to decrease in authority, while he who was once your subordinate increases; willingness to receive orders, where once you gave them, requires rare discipline of spirit. By all odds, however, we must face the fact that the churches of Japan are to administer their own life and to control their own affairs, at an even earlier date than we may consider them prepared to assume such responsibilities. The logical emphasis is upon the development of a competent leadership. Of the competency of the Mission's leadership, I cannot speak in terms other than the highest.

III. THE PHILIPPINE ISLANDS

In General

One who visits the Philippines for the first time is scarcely prepared for the wide disparity between the standard of life which obtains among the more cultured Filipinos and the primitivity of the vast majority of the people. It is true that the excellent service of the public school system has reduced illiteracy, during the period of American occupation, from about seventy per cent or higher to some thirty per cent—really a remarkable record. But this elevation of standards of living is in no small part an economic question, and the economic ability of the masses has not risen in anything like a corresponding ratio. As a whole, the people of the Philippines are poor; they live meagerly, in a tropical situation which does not demand

from them that continuous expenditure of energy which the making of a livelihood requires in the temperate zones.

The deposit of Spanish culture, so far as the masses of the people were concerned, formed a not very uniform veneer over an unaltered base of primitivity. It is true that three hundred years of contact with certain aspects of Spanish civilization left its permanent marks upon the Filipino community, and in these respects the community has not been radically altered by American occupancy. The great invasion of the average Filipino community has been the coming of the public school. In addition, there have come into a great many of these communities the missionary representatives of the free churches. These two forces will eventually radically modify the life of the average community; indeed it may be said that they have already accomplished this result in not a few communities—the public school more generally for obvious reasons, than have the free churches.

Political Issues

It is not the purpose of this report to do more than suggest issues which have a bearing upon the missionary enterprise. It may not be apparent to a mere visitor to the Islands that the political situation has any such bearing, but one has only to consult experienced residents of the Islands to learn that it has. The Filipino people are clamorous for independence and are inclined to make of it a sort of shibboleth. Whatever may be the missionary's opinion as to the readiness of the people for complete independence, he can scarcely express a negative opinion without grave loss of prestige. It is not for me to express my own judgment upon the issue itself; I can only say that in this matter, where the missionary is almost sure to have pretty strong convictions, he not seldom finds it impolitic to give them public expression.

The nationalistic emphasis and tendency has manifested itself in the formation of numerous separate churches. First, the Methodist church suffered a secession, the group calling itself *Cristianos Vivos*, though this movement was soon to be superseded by a more substantial one called *Iglesia Metodista de Filipinas*, a movement headed by Nicolas Zamora and one which continues to this day with considerable vigor. A defection from the Manila Presbytery of the Presbyterian Church in 1913, on account of utterances reported to have been made in the United States by Dr. J. B. Rodgers of the Presbyterian Mission, took away into a nationalist movement which called itself *Cristianos Filipinas*, some of their best churches. There are numerous other groups, as the *Iglesia Nacional*, a group in Cavite Province, which illustrate within Protestant ranks the movement for independent organizations, analogous to the movement from the Catholic Church which the priest Aglipay headed. Once there is developed a leadership of any considerable strength, this situation is likely to appear. We may be very sure that the home rule spirit will manifest itself within our own field in time to come and the desire find expression to take over all administrative functions. That is in the end a desirable thing; what we must seek is that when it shall become necessary the people shall be prepared, and such a condition can be brought about only by the development of leadership, the development of self-support and the inauguration of a policy of progressive transfer.

The educated group of young Filipinos appear to me totally absorbed in the independence movement. We cannot claim their atten-

tion while we ignore their supreme interest. We have as Baptists at least a theoretic interest in the principle of independence and its related principle of competency. We can scarcely fail to be interested in the ultimate aspirations of the Filipino people and it may be possible for us to achieve at this point a leadership of vast significance, if we sympathetically approach our problem. To give content to the term "independence" and to the conception of "democracy;" to show the limitations upon even American achievement of these ideals imposed by popular ignorance, by moral cross-currents, by political jobbery, and—by direct application—to point out the perils in the Filipino experiment—these, it appears to me, would be steps in an approach to sympathetic relations with the young leadership of the Filipino people.

1. THE PHILIPPINE ISLANDS MISSION

The Visayas as a Mission Field

The Visayans are the most numerous of the so-called "Civilized" Malay tribes. The three islands in which our Mission has been at work are the abode of approximately half of the Visayan population, although our Mission has actually developed only a part of its alloted field, since Samar, with an estimated population of almost a quarter of a million people, has remained practically unoccupied. It is not quite true to the facts to regard Luzon as the Philippine kite and the Visayas as the "Tail"; the fact is that, at the time of the Spanish occupation of the Philippines, the Visayans were more advanced than the Tagalogs of the northern Island, although they did not keep pace with the Tagalogs during the Spanish regime. While it is true that there is some admixture of Spanish blood throughout the Visayas, it is, on the whole, comparatively slight; there is a far larger percentage of Chinese in certain sections, and the Visayan-Chinese *mestizo* is a more vigorous and thrifty person than the native of pure Visayan ancestry.

In the beginning of Protestant work in the Philippines, when "spheres of influence" were first tentatively alloted, the entire field of the Visayas was given to the Presbyterians and the Baptists. They were to agree upon a division of the territory, and they did make such an allocation. In the end our responsibility was limited to the provinces of Capiz and Iloilo (as far south as the city of Iloilo, which itself, except for the joint hospital and dormitory work, was reserved to the Presbyterians) and the province of Occidental Negros, with the Island of Samar thrown in for good measure. I am not able to follow all the steps in the relationships between the Baptist and the Presbyterian Missons in Panay and Negros, but I recall that Dr. Rodgers told me that as far back as 1903 he has counseled the transfer of all the work in Panay to the Baptist Mission, but that his counsel in the matter had not been followed and that all the succeeding successes of the Presbyterian Mission in that territory would make such a transfer increasingly difficult.

There are two somewhat distinct fields of work in the Visayas, as elsewhere—the work in the *barrios*, or small villages in which much the greater portion of the Visayans live, and the work at the centers of population, such as the provincial capitals. While we have undertaken both types, or rather have addressed ourselves to both fields, the earlier history of the Mission placed the greater emphasis

upon the barrio work. Here, as elsewhere in our Society's efforts upon the foreign field, we did not get at the training of leadership so early or so adequately as some other missions, as, for example, the neighboring Presbyterian Mission.

The people of the Visayas are a poor people; they have neither the energy nor the leading in industry which seem to characterize the Chinese who have entered this region. As a whole, they do not get on, although doubtless those who have spent some years on the field can report instances of marked improvement. Industrial training in the public schools and agricultural education and direction by the government bureau are slowly having their effect. At the same time, so far as our churches are concerned, statistics of self-support are meager enough, and would be relatively more so were the leadership more nearly adequate and correspondingly more costly.

The Island of Negros presents something of a contrast with Panay in the concentration of the sugar interests there. There were no less than thirteen sugar mills of the modern type, which are rapidly displacing the old Spanish mills, either in process of building at the time of my visit to Occidental Negros, or recently built, their cost ranging from P 750,000 to P 1,500,000 each. This brings to Occidental Negros a greater inflow of capital than to any other section of the Visayas and seems to suggest some very marked possibilities for future work. Yet in this province the average living conditions are poor, infant mortality, as elsewhere in the Islands, is high, and the term of average life as compared with our West is brief.

The Churches

I could discriminate three types of church, as it seemed to me. First, there was the old type of barrio church, not so very different from what it was twenty years ago. I visited the church at Janiway, where there was years ago a remarkable ingathering and a comparatively large membership. The whole barrio presented a rather dejected appearance to my untutored eye. The quarters in which our Baptist population lived were poor and primitive enough, and their church would have made a good cowshed. I am aware that this might be said of many a primitive situation. But there was almost nothing to relieve the utter barrenness of the surroundings. The benches were simply two or three bamboo poles on stilts; the floor was of mother earth; the pulpit was as primitive as one can imagine. Frankly I looked for a little higher grade of response after these years. I do not know the reason why there is not such a response. Within a dozen miles to the east is the little barrio of Barotoc Nuevo where the little church was a marvel of neatness, though of not more expensive materials. A second type of church is the city church, of which that at Capiz serves as the outstanding example. It has its stone edifice comparing favorably with surrounding architecture and its settled pastor, an elderly man of considerable ability and much devotion. What that church will do when he retires is an interesting question, for it is not likely to find a successor who can make the same material contribution. The third type is the student church: this is the type which we have at Bacolod; although it does not set out to be exclusively a student church, as a matter of fact both its leadership and its support are mainly from the student body of the Provincial High School. But when one reckons up the number of churches in these three classes, he finds that our churches are mostly barrio churches. In fact, while it is important for us to strengthen both the

second and the third types of church work, and for reasons which need not be enumerated, we must greatly strengthen the work with and for the barrio churches, for they are both our problem and our ultimate resource.

The Problem of Ministerial Supply and Trained Leadership

The fact is that we sadly lack trained leaders for our churches. Men either with very limited training or none at all are in the majority. The reasons for this are to be found partly in the general retardation of the Visayan people, partly in the lack of adequate provision for the training of pastoral leadership, partly in the meager compensation and the general unattractiveness to young men of ambition of the average Filipino Baptist Parish. The situation in general is pretty well reflected in what I found on the Pototan field, where there are some 25 churches, in general charge of an evangelistic missionary. There I found four men only who gave all their time to the work of the churches (not including two men who were self-supporting). There were ten others, all young men, who were pastor-teachers, that is they conducted private schools from the fees of which they derived their main support. Nor were these young men fully trained for the discharge of the pastoral office; they were but former students or at best graduates of the Jaro Industrial School or of government schools of no higher rank, and without any training for religious work worthy of special mention.

There are some recruits for the ministry coming from our Visayan field, and a part of them have gone to Silliman Institute for their general training, with the result that they have gone on into the Presbyterian ministry. Not a single Silliman graduate is today serving any of our churches, while a number of ordained men in the Presbyterian ministry are Silliman graduates from our field. The simple fact is that Silliman Institute does not serve our field as a resource for the training of pastoral supply.

Moreover on the present level of compensation for pastoral service, and with the limited opportunity which an average field in our Mission seems to offer a young man, we are likely for some time to find the more promising output of our schools or product of our dormitory work going into other service or into business where the returns are more lucrative.

As I see it, the situation calls for rather decided action in several directions: First, we must make adequate institutional provision for the training of the rank and file of our leadership; secondly, we must make a more concerted and consecutive attack on the opportunity afforded by the great student centers, where we should hope to recruit not a small part of our future leadership; thirdly, we should seek to lift the whole of our local church life to a higher level of effectiveness—the situation calls, at least for fresh inquiry; and, finally, we should do a better piece of work in field-training for the men who are now serving our churches.

Our Future Educational Policy in the Philippines

I wish, first of all, to remark that I am innocent of most of the debate which took place some years ago over the question of educational policy. As I have remarked, I refrained on principle from making inquiry about past situations which had been source of friction and tried to keep my face turned toward the future. What I

shall have to say here is not, therefore, an espousal of one side or of the other in the controversy; it is the deliverance of my mature judgment, supported in so far as it has support at all, by the contemporary opinion of men on the field, but formulated by myself alone. I shall have occasion before I have gone much further to cite the judgment of an informal meeting of the representatives of our Board who were in the Philippines at the time of my visit. While that opinion couched in a resolution, points in the general direction of my conclusions, my proposals go several steps further in certain directions than was suggested by the resolution.

Our educational effort at Jaro took the form of an industrial school. That was quite in line with early formulations of educational policy in the Islands, both governmental and missionary. Silliman Institute was itself projected as an industrial school. The current Report of the Director of Education for the Philippines shows that the public schools are still paying a very large measure of attention to industrial education, with a view to improving the general status of the population. The economic estate of the people among whom we labor was and still continues to be one of great relative poverty. If we are ever to hope for much of an improvement in the situation, we must do something to aid these people to a higher standard of life. It is upon this ground that I should argue that whatever we may do in the future, we should conserve the experience we have gained and the foundation we have laid in industrial education.

But there are other factors to be considered. The inclinations of ambitious young men, the leadership of the Islands in years to come, are not predominantly toward the agricultural and industrial pursuits. Whatever we may say of it, for a good while to come, the brightest and ablest young men will go into government service, into commerce, into teaching, into the professions, but not back to the farms. We should like to be able to train some of these men in a Christian school, but we shall train no such proportion as Silliman now does in an industrial school. We have the same reason for conducting a Christian school of higher learning that applies even in America, and we have yet other reasons that apply more weightily where the environment is so largely non-Christian or anti-Christian.

But the chief reason for a different type of institution is just the reason which Silliman herself discovered. Starting out to be an industrial school pure and simple, she found that these students needed a broader training and were asking for it. Accordingly she entered upon a complete reversal of policy, by which the Institute became an exclusively literary and scientific institution. Only in 1919 did they begin again to face their responsibility to restore full training in agriculture and industry. The head of the Science Department, in that year's report, said, "Silliman of all schools should prepare a large percentage of her students for agricultural and industrial pursuits, for a school that does not contribute in some way to the solution of these local problems is missing the greatest opportunity of this age." Now we shall not repeat Silliman's mistake: what I am advocating is simply a broadening of our courses, with a change of the name of the institution perhaps such as shall indicate that we are not solely or perhaps even chiefly an industrial training-school.

I have already given my reason for what may seem a duplication of the work done by another institution. The most the government contemplates, as I understand it, is the full development of a provincial high school and of a provincial normal school at Iloilo. If we are able to develop an institution giving collegiate literary, or literary

and scientific training, we shall be doing a work for which the Island of Panay will offer no competition. Dumaguete, where Silliman is located, is out of the way—rather central for the whole Presbyterian field, but out of the way for Panay and as things now are even for Occidental Negros, for students can come to Iloilo now more readily than they can go to Dumaguete. We should be able to draw upon the whole of the northern Visayas for patronage. Now I am not thinking of this merely because I believe it possible to develop such an institution in time but because, *without it, we shall continue to see our best potential religious leadership diverted.* Let us take Jaro as it stands, broaden its offering, limit and strengthen within those limits its industrial department, and make it the basis for the training of our future religious leadership. The literary courses to be offered can be made to serve all groups of students; there can be built up a strong and effective group of biblical courses; and the whole can be organized at an early date upon a Junior College basis. Iloilo will be the educational capital of the Visayas and we, at Jaro, shall be well within the central zone. Such an institution will give us an added prestige in whatever work we may undertake at the La Paz student center.

The Next Step

What is the first thing to be done with reference to this situation? I submit here the suggestion of the informal group adopted at its meeting last September, at the time of my visit. This suggestion is in the form of a resolution, as follows:

> "Resolved: That we express our opinion that institute work and a Bible School on the field, and Seminary work in Manila, are essential to the development of religious leadership on this field. We wish to reiterate the request for a 'Bible Institute' man who shall be qualified to initiate the Bible Training School work, and we believe that this should take precedence over the Seminary work; but it is our opinion that the latter should be undertaken at the earliest possible date that the man for the Seminary work should be qualified to conduct dormitory work as well."

The next step indicated by this resolution is the sending out of a man to organize a Bible Training School. The view is couched in these terms because it was not agreed that this work should be centered at Jaro. But in my judgment it should. I see every reason why we should have one strong institution instead of two weak ones. It seems to me also that the men who are going into our ministry should have somewhat more than a mere Bible School training, that is, that they should have a broader general training than is likely to be afforded in its early history by the type of school suggested. The fact is that the young Filipino is educationally alert, and the future will not lie with the half-trained Bible School type of leader. A separate Bible School, as it seems to me, would only represent an opportunist policy. It seems to me that the Bible Training School man should be perhaps our first contribution to the Jaro faculty. If we build up a strong school of our own for general training and then send our abler young men to Manila for final Seminary work, we shall be likely to secure the leadership we want and must have if we are ever to win out in our task in the Philippines.

As to Manila

There is every reason why we should be represented in Manila. Manila is the educational capital of the Islands, as well as the political center and the metropolis. A continuous stream of Visayan youth moves to and from the capital, while many remain there for years, in the institutions of learning, the various departments of government and in business. The connections are very close. Not only so, but the Visayas supply not a few of the religious leaders of the capital, some of them young men who came from Baptist territory.

What we need at Manila seems to me twofold, as suggested in the resolution: First, we need a representative who shall be able to organize a dormitory for Visayan students at this University center, and who may also—and at the present time the same man ought to discharge both functions, in my judgment,—represent our Baptist interests on the Faculty of the Union Theological Seminary. No forward step which we could take would be more welcome to the evangelical forces at Manila, and particularly to our Presbyterian associates, as I am assured by their representatives at Manila, Drs. Wright and Rodgers. Both this step and that recommended in the preceding paragraph should be taken at our earliest opportune moment.

Work at Student Centers

The organization of the educational policy of the Philippine government offers a very pointed opportunity to the evangelical missions at work in the Islands. Instead of organizing high schools in all the leading barrios, for economic and other reasons but one great high school and an accompanying normal school is planned for each province. Our position in the provincial capitals makes us participant in three such situations: At Capiz and at Bacolod we have sole responsibility, and we have joint responsibility with the Presbyterians for the work at Iloilo. (La Paz)

Certainly there is no point of contact with young life more to be coveted than that afforded at La Paz. Here the sheer force of numbers multiplies the opportunity to any agency prepared to take advantage of it. There will be from 2,000 to 3,000 students assembled here within a very short period. The proposed joint effort to be entered into by our own representative and that of the Woman's Society should mark a new epoch in fruitful effort for the student life of the Islands.

The work at Bacolod has been marked by a splendid measure of success, but we must redeem the future by a somewhat more adequate physical basis of operations. The residence, in whose lower story the religious work centers, and the dormitory itself, seem about to tumble down almost any time. Even the most casual observer would judge either that the young Filipino is very hungry for what the good people who represent us have to offer or that he is not a very particular person as to his surroundings, or both. If the excellent work can be done which has been done, in spite of a make-shift policy in equipment, what could we not hope to do with a more adequate base?

Probably at Capiz for some time to come the student work must be only one of the responsibilities carried by the missionary in charge. It may even be that the interests of the missionary stationed at Bacolod must continue to be similarly divided; but certainly it is time we were giving a man's whole time to the student work at La Paz. With

an adequate base of operations—hut, or what not—such a man could do more evangelization of future leadership than half a dozen itinerants could hope to effect, or perhaps the whole staff put together. We simply must possess that situation! It is enough to make angels weep to see a man as overburdened as the physician in sole charge of the hospital, effective as he is and would continue to be, obliged to take on this extra burden.

The General Physical Equipment of the Mission

The general type of building which has served our Mission down to date represents a first series of experiments in mission building in the Islands, and is, in the long run, an expensive type of building to maintain. The reason for this is partly climatic but chiefly because of the white ants. The most of our buildings are honey-combed by white ants and tottering to their fall. The situation at Bacolod and at Jaro is almost pitiable, not to speak of buildings used solely for residence purposes there and elsewhere. It seems to me that as we replace these buildings, and replace them we must, we should seek to erect a permanent type of structure, generally perhaps of concrete. Small as may be the relative initial cost of the present type, it is expensive to maintain, and, in the long run little short of disastrous. It is not so much a more elaborate type as a more permanent type of building that is advocated. In no other mission did I see so much evident wrack and ruin.

Possible Transfers from Mission to Mission

When I was in Manila, as I have indicated, Dr. Rodgers reminded me of his suggestion of 1903 that the Presbyterians surrender the whole of Panay to the Baptist Mission. I ought to say that he volunteered this bit of information and, indeed, the whole question was under discussion at his instance. He could see a great many difficulties in the way of any transfer being made now, but only such difficulties as naturally suggest themselves. The question of possible transfer was informally discussed with some of our missionaries and they felt that the Mission could deal with the churches to be taken over better than the Board could deal with its constituency. That is as far as matters went during my visit.

However, as you are aware, a definite proposal materialized later on for the transfer of the Presbyterian work in southern Panay to the Baptist Mission, with the understanding, I believe, that the Presbyterians should take up work on the Island of Samar, where we have made only a sporadic effort to establish work. And one very practical difficulty has arisen in the attitude of the Filipino churches involved in the proposed transfer; they have objected. It may be that this is an insuperable barrier; it may be that it is not. It was not an insuperable barrier to the transfer of our Central China Mission, although the cases are not quite parallel—that is, the final decision did not rest with the churches. Such a transfer would tend to simplify matters a good deal, but it may not be the best way out.

The fact is that it ought to be possible to do a good piece of co-operative work in Iloilo, as it has been elsewhere. At the same time, we are in a rather anomolous situation there, or were at the time of my visit, with the Hospital situation entirely in Baptist hands, the Hostel under Baptist care, and the Baptist staff of the

Hospital under the ministrations of a Presbyterian church hard by. I have no intention of trying to go into that situation. I do not know enough about the merits of the case as this matter did not come up for discussion during my visit. I do feel that our situation in the city of Iloilo is somewhat anomolous. We have the most of Iloilo Province and our work brings us right up into the suburbs of the city, so to speak, for Jaro is practically a suburb of Iloilo; yet we are not permitted to share the city proper with the Presbyterians in the church or evangelistic field. To my mind a provincial capital such as Iloilo ought to be open territory for the two missions whose fields terminate at its border, so to speak.

As to Samar, if the transfer is impracticable and falls through, we ought either to establish a real center there and prosecute the work, or else we should invite some other body that may be willing to undertake additional responsibility to enter that field. It is a very great pity to keep that Island, with a quarter of a million people, without evangelical privileges.

Our Medical Policy in the Philippines

I mention this topic merely to say that I do not feel wholly competent to discuss it. Superficially considered, the Philippines may seem midway between such a land as China, where the medical profession is a mission quantity and Japan, where the medical profession is provided and is relatively competent. Just how rapidly medical education in the Philippines will create a supply of competent Filipino physicians, I cannot predict. But I should judge that the date when an adequate staff of competent physicians will be forthcoming is rather remote.

With the present high rate of infant mortality as an index of comparative need, to say nothing of the needs of the foreign staff of the Mission, under the trying tropical conditions, there is not only room for what we are now doing, but, if I mistake not, room for very definite expansion. However that may be, the physicians in charge of our medical work have not only been the servants of a common and very urgent need of the Filipino community, they have also been evangelists of the first rank. And that is as it should be. In the training of nurses, in personal and mass evangelism, in the work of the student centers, their efforts have been richly rewarding. It should also be called to our attention that the medical work is in the way of becoming more nearly self-supporting than the evangelistic work.

Whether some new understanding could place our relations with the Presbyterian Mission in the medical work at Iloilo upon a more satisfactory basis, I do not know. Perhaps it is worth trying.

Reinforcements and Reorganization

None of our five missions which come within my purview in this report so greatly needs reinforcements; and these reinforcements should, as I take it, supply first of all the pressing needs which I have indicated—the development of our school at Jaro, the manning of the student work at La Paz, the adequate staffing of our stations. With compelled absence from the field on account of furloughs and for other reasons of so many of our staff, the Mission is reduced below the minimum level for efficiency, ruinously below it.

And with reinforcements there should be brought about at the

earliest practicable date the full reorganization of the Mission and the complete restoration of function. This should involve the fullest participation of representatives of the Woman's Board in stated conference and co-operative effort.

VI. CONCLUSION

A Word Concerning the Work of the Woman's Society

I wish here to record my deep appreciation of all the courtesies shown me by representatives of the Woman's Society. I was made to feel that I was quite as truly their guest as the guest of representatives of the General Society. Although I did not enter into inquiries concerning policies and the like, as with representatives of the General Board, I saw the work of the Woman's Society at every opportunity, and I was greatly impressed by the scope and efficiency of that work. Even when one considers that the Woman's Society has responsibility rather for selected types of work than for the general conduct of the enterprise in the community, he has yet to say that a really remarkable series of results have been achieved.

I could wish that it were possible for me to mention, one by one, the kindergartens, hospitals, girls' schools and the like, which I had the pleasure of seeing. That is quite out of the question. But I do want to say how much I appreciated the spirit and the contribution of the representatives of the Woman's Society, as these were evidenced in the meetings of the annual conferences, the station councils, reference committees and the like at which I was present. I found the true spirit of team-work and was able a good share of the time to forget that there was a representative of this society and here a representative that—there was so manifest a unity of undertaking.

As to the Recommendations Embodied in this Report

I have not seldom ventured rather decided expression of opinion and have recommended policies without alternative. I wish to make it perfectly plain that I do this in no dogmatic spirit. These expressions are merely my own best judgment, based not seldom yet not uniformly, upon the best judgment of one or more missionaries. The most I venture to ask is careful consideration of the measures recommended. Not one of them would I wish to have adopted without the fullest possible discussion and study of the issue and of the situation which conditions it.

My sole desire in the expression of opinion is that the Kingdom of our Lord Jesus Christ may have sway over the lives of men. If any suggestion of mine looks toward a contrary result, may it be overruled.

A Personal Word

I have said to you very inadequately those things that have been suggested by my recent tour of the missions. I can but hope that you will push the inquiry much further. If this report shall serve in any degree to that end, I shall be most happy.

"And now unto Him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, now and forevermore. Amen."

Sincerely,

Your Servant and Brother,

(Sgd.) HENRY B. ROBINS.

For information regarding the work of the American Baptist Foreign Mission Society, write to the following:

1. Home Department, American Baptist Foreign Mission Society, 276 Fifth Avenue, New York City.

2. The State Promotion Director of your state.

3. The General Board of Promotion, 276 Fifth Avenue, New York City.